

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,043.—VOL. XL.

[Registered as]

SATURDAY, MARCH 6, 1920.

[a Newspaper.]

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For Members ONLY.

Séance for Clairvoyant Descriptions.

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NOTES BY THE WAY.

The guess (it cannot be called a hypothesis) that the pineal gland may be the atrophied remains of a third eye which might reveal, or might have revealed, a "fourth dimension," has sometimes been made. Those who are inclined to accept guesses of this nature, for which there never was the least foundation in fact, should refer to "The Lancet" of September 27th, 1919, in which the functions of this organ are clearly stated according to modern physiology. It is one of the five bodies which control growth. They are—the pituitary body, about the size of a cherry imbedded in the brain; the pineal gland, about as big as a grain of wheat, also in the brain; the thyroid in the neck; the supra-renal capsules; and certain "interstitial glands" elsewhere. "The modern physician is familiar with the fact that the growth of the body may be retarded, accelerated, or completely altered if one or more of these glands become the seat of injury or of a functional disorder." Several cases are adduced in proof of this. This is an instance of the difference between a hypothesis and the absurd guesses which encumber the subject of Spiritualism. A hypothesis is a tentative conclusion founded on new facts. It is proved or disproved by its agreement, or disagreement, with all other known facts. A guess is mere "opinion," and has no value whatever. If there were more attention to facts and fewer guesses, Spiritualists would have a better standing than they have.

Writing of Mrs. Piper in "John o' London's Weekly" of the 28th ult., Mr. Edward Clodd says, amongst other things:—

I received soon after publication of my book, "The Question," a long letter from "Pelham's" brother, stating that he and his parents were satisfied that Mrs. Piper was a humbug. I sent an abstract of the letter to the editor of *Light*, the chief organ of Spiritualism, but, *more suo*, he declined to publish it.

We are replying to this remark to the journal itself. In the meantime we may observe that Mr. Clodd has an unhappy weakness for innuendoes. Note the subtlety with which he uses the Latin tag *more suo*, plainly designed to convey the impression that it is our custom to suppress hostile criticism. The reputation of *Light* for impartiality is a sufficient answer to the insinuation. Our pages bear testimony to that. It may be remembered that in another instance Mr. Clodd, in referring to Dr. Crawford, placed that gentleman's degree of D.Sc. in inverted commas, clearly with a view to discredit it. This was a suggestion which recoiled upon the attacker. We took care that Mr. Clodd should rectify that error of judgment. Moreover we hold a letter from Mr. Clodd written at the time we gave him

the hospitality of our columns some years ago, in which he gratefully acknowledges the courtesy he then received. We should be sorry to think that our consideration was misplaced. Innuendo and insinuation are not dignified weapons. They are sometimes sharper in the handle than in the blade.

We have just had the privilege of reading a bundle of correspondence consisting of letters passing between two clergymen of the Established Church, one of them a devoted and self-sacrificing follower of the New Light, which in one of its forms takes the name of Spiritualism, the other a clergyman who adheres resolutely to the letter of the old tradition. In the very first epistle which we perused from the latter, we detected the sign of a crafty and supercilious mind seeking to draw out a man of gentle, unsuspecting nature, and to entrap him in his speech. We read on through several long letters, and our first impression was confirmed; but it was delightful to see how the very gentleness and goodness of the priest whom it was designed to entrap protected him all through, for in the end his antagonist, finding nothing to "take hold of," poured upon him a perfect volley of poisoned darts in the way of accusation, reproach, and innuendo, and then—ran away! That is to say, that after a long effusion, arrogant in tone and malevolent in spirit, he announced that he would not pursue the discussion, or take notice of any reply to his diatribes. It was a most instructive series of letters, and we understand it may be published, as an illustration of the types of mind which severally work for us and against us.

When the Scottish king, in the old legend, went out to meet the ghostly knights in a midnight encounter he came back with a troublesome memento of the tussle. On every anniversary of the adventure a wound he received in the ghostly combat smarted and bled, and (we quote from memory):—

Lord Gifford then would jibing say,
"Bold as ye were, my liege, ye pay
The penance for your start."

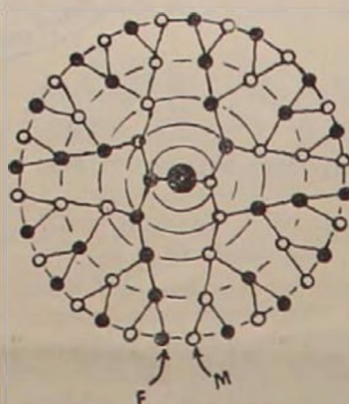
Tilting against the powers of the Unseen World is not an enterprise to be commended to those who enter upon it lightly, even when it merely comes to an attack on the poor but honest medium. More than one capable observer (whom the public would listen to respectfully on any other subject) has testified to us his conviction that a strange Nemesis follows medium-baiters when they are animated by motives of malice. It may be so—we can think of several instances of evil chance that seemed to dog the footsteps of those who harassed the lives of sensitive and suffering psychics whose only offence was that they carried on a vocation unpopular, misunderstood, and vilely abused. The defenders of the medium will not expect to go scatheless, but they will suffer in a good cause. We hear sad stories of poverty and suffering amongst the true mediums. It is a thousand pities that they should be allowed to suffer poverty and misery and persecution; not merely from the malice of their enemies, the ignorance of curiosity mongers and vampire hordes of wonder seekers, but also from the apathy of their friends.

The vision is always solid and reliable. The vision is always a fact. It is the reality that is often a fraud.—G. K. CHESTERTON.



SPIRITUALISM AND SCIENCE.

III.—THE AVERAGE MAN.



A TRUE GENEALOGY.

If the courteous reader will kindly place himself at the centre of the above diagram, in which black dots represent fathers and white dots mothers, he will see that as everyone has two parents, four grandparents, and so on, he has in the fifth generation, thirty-two ancestors. And carrying back the generations to twenty—a short time in the history of a nation—this number is increased to 2,353,152. We are, therefore, all much more of one blood than we are apt to suppose.

The diagram accurately represents a view of the five generations which went to produce the interesting personality for which the large central dot stands. His line of paternal descent is marked "F"; that marked "M" is his maternal line. He is that fine flower of Humanity which we put to bed every night, and wash, clothe, feed, work for, scheme for, and too often (some of us) lie for, and cheat for, during the day.

We usually trace his descent through the line F, which, by reason of survival, consists of more or less successful men, and may include some distinguished ones. But, as a matter of fact, he does not partake of the blood of that eminent lineage in any larger proportion than of various others in the whole diagram, some of whose careers will not bear too close inspection. As these circles might be continued to infinity, we may take it that the individual of whose supposed interests we take so much care, is the sum of the series,

$$\infty - - - \frac{1}{64} + \frac{1}{32} + \frac{1}{16} + \frac{1}{8} + \frac{1}{4} + \frac{1}{2} = 1$$

where each fraction represents the constitutional inheritance from as many generations as are taken into account.

This is the Person as conceived of by nineteenth-century biology, and according to nineteenth-century biology he is nothing more. He was developed by divergence from the anthropoid by adaptation and selection, and though it may please him to trace his lineage to "old John of Gaunt, time-honoured Lancaster" and stop there, he must still go back to the cave-man or even to the Anthropithecus. So we shall be safe in assuming him to be the Average Man unless we have special evidence to the contrary. Appearances go for little; he is saved from monotonous similarity by the varying circumstances of his recent environment, chief among which is his mate, who, owing to her wonderful powers of unselfishness, and occasional equally remarkable powers of egotism and of taking her particular opinions as absolute Truth, is always *sui generis*. There is no "average Woman," each one is just Herself.

He usually estimates his character, when he thinks of it at all, by his relations with his family and immediate circle; and, consorting with those of his own way of thinking, he has no other standard of comparison. It does not usually occur to him that, judged by similar standards, his cousin in the West African jungle might challenge comparison as being steadily devoted to his own physical welfare, a model father, and a faithful life-partner to his mate, who, if she ever feels herself "incomprised," never goes to another's husband to say so, perhaps because of a difficulty in expressing herself, or perhaps because she knows that the second will be just like the first. To this descendant of the Anthropithecus, Darwin made clear his physical descent, expressly stating, however, that "Variability is governed by unknown laws" ("Origin of Species," ch. i.). Haeckel referred it to chance, and proved, to the satisfaction of the Rationalist Society, that thought is a secretion of the brain, and soul a mere name for the functions of life, that spirit has no existence at all, that "God" is a superstition, and that "the ethics of Christianity are as baseless in theory as they are useless

in practice" ("Riddle of the Universe, ch. xix.). There is no law but the law of the strongest. In short, as Mortimer Collins put it,

"There was an Ape in an age that was earlier,
Centuries passed and his hair it grew curlier;
Centuries more put a thumb to his wrist;
Then he was a Man—and a Positivist."

The Average Man found this theory so attractive that it spread over Europe like fire in dry stubble. Nietzsche proclaimed the new gospel, "Blessed are the war-makers!" "What is more harmful than any vice? Pity for the weak and helpless." He held up the Super-man as the rightful monarch of the slavish herd—the cannon-fodder—and the Press which so admirably represents the Average Man (that same cannon-fodder) applauded. And Europe is now filled with the fruit of its own devices!

Against the world-old illusion of the average man that his particular good can be divorced from the general good, and that the loss of another may be his gain, philosophers and moralists in all ages of the world have protested that it is only in solidarity of co-operation that Man can realise himself. The Christ taught the reason for this solidarity—that we all are the children of one "Father in Heaven," and can become aware of that spiritual filiation by developing along the true lines of soul-evolution.

Up to the present the only physiologist of the Positive school who has thought it worth while to consider Mind as a separate factor in human evolution, is Huxley. In his "Evolution and Ethics" he pointed out that the state of civilisation is better represented as a garden where a conscious and ethical Mind encourages flowers and extirpates weeds, than as a jungle where the only law is that of the strongest. In other words, he regarded conscious Mind as an active entity.

In the present day, however, both Spiritualism and Science regard the cause of Variability as psychic, and affirm the existence of other faculties in Man than those which can be assigned to natural selection and adaptation to environment. For many years past that despised person, "the ordinary Spiritualist," has borne witness to these faculties—trance controls, clairvoyance, prophecy (lucidity), thought-transference, movement of objects without contact, materialisations, automatic writing, psychic photography, etc. But for him they would never have been heard of in the modern world, and though he often jumped at hasty conclusions, these were much more correct than the denials. Certain scientific men who set Truth above their own reputations and convenience, and have been willing to incur the obloquy, abuse, and annoyances which are the usual reward of those who seek to benefit the average man instead of making money out of him, have taken up the study of the phenomena; and all the absurdities have turned out to be true. To quote Charles Reade (in another connection), the impossibilities have translated themselves into fact and have gone through the hollow form of taking place, as stated in what may be phantoms but look like serious scientific books, in which all particulars and attestations are given.

It is true that Science has invented new names for the old phenomena. Trance, which was considered pure fraud by contemporaries of Mesmer and Dr. Elliotson, is now called "hypnotism" (Greek *ὑπνωτικός* = inclined to sleep). The faculty which is aware of events distant in space or time is called telepathy (Greek, *τῆλε* = afar + *παθεῖα* = feeling), and though (presumably) still supposed to be "secreted" by the brain, the faculty is admitted by all except a few stalwart Rationalists who are too "rational" to abide by the results of experiment and prefer "coincidence" as an explanation. Movement of objects without contact is called telekinesis (Greek, *τῆλε* = afar, + *κίνησις* = movement). Of course a name derived from the Greek makes a vulgar and "trivial" Spiritualist fact respectable, but as it does not alter the fact in the past, the present, or the future, we need not quarrel with the change. These and other phenomena are now admitted by all who know; the only question now is to what agency are they to be referred? Churchmen of the type of those who in the early days of geology said that the Devil had put the fossils in the rocks to discredit the Bible, still call in his aid here. Spiritualists assert that some of the phenomena are due to the spirits of "the dead."

I leave the whole religious side of the question open for the moment, hoping to deal with it later; the point now emphasised is that there are manifest in "mediums," and latent in the rest of mankind, supernormal faculties which have no relation to adaptation or selection, and so far from being an advantage to them, are a hindrance to prosperity and to the ordinary affairs of life. Intelligence can be shown in three ways—by movement, by language, and by form—and these three types are found in the despised phenomena above-mentioned. There are therefore latent in mankind capacities for the manifestation of supernormal Intelligence for which no physical inheritance can account.

To avoid misunderstanding of my own position, and lest I should be thought ashamed of the Anthropithecus ancestor of my body, and be taking a superior attitude, I sign myself

S. DE B., AN AVERAGE MAN.

Love in the air will never convert humanity; this can only be done by love on the Cross.—HALLIDAY.

SIR OLIVER LODGE IN BOSTON.

The deeply religious feeling of Sir Oliver Lodge is impressed upon every audience privileged to listen to his inspiring lectures. He is one of the most sympathetic of speakers, establishing a rapport, at once, between himself and the immense throngs that crowd Symphony Hall to hear him. His vast stores of knowledge, not only in his own speciality as a scientist, but also (and apparently not less) in the entire field of *belles lettres*; his love of the poets, evidenced by the fitting and beautiful poetic lines, or entire poems, that he introduces in these lectures, with his wealth of comment and allusion, make each address of a quality particularly calculated to appeal to the class of people who so appreciatively follow him. His clear, sympathetic voice and charm of manner captivate all. In an intensity of silence the audience last night listened to such words as these:—

"Do not think of the departed as far away. I assure you they are not. Only the veil of sense separates us, and there are those who have their moments of clairvoyance. The departed may be all about us now, especially if attached by links of affection. There may be myriads here now. They tell us we are the dreamers, the ghosts, while they are the reality. They see the world from one aspect, we from another. Sometimes I think there is but one world."

Such words, coming from one of the world's greatest scientists and most eminent of thinkers, presented in a manner that enchants everyone present, are doing immeasurable good. Some controversy is aroused, manifesting itself in the Press, but agitation is far preferable to indifference. As I said in my last, Sir Oliver Lodge comes to the States divinely commissioned. His great reputation precedes him and insures him a wide hearing; and for the rest, Truth always makes her own way. "The solar system has no anxiety about its reputation," asserts our Emerson. Spiritual truth need have as little. Just as surely as the Ptolemaic system was replaced by the Copernican, as the world advanced, so the medieval ideas of the conditions of life after the change we call death will be replaced by an enlightened spiritual philosophy.

I am making these notes very brief regarding Sir Oliver's wonderful series of addresses. Any adequate account would more than fill every issue of *LIGHT*. These messages are fairly initiating a new epoch in our country. To those of us who, with unflinching faith, have watched for the dawning, they are encouragement; they are pledge, prophecy, and joy!

LILLIAN WHITING.

The Brunswick,
Boston, U.S.A., Feb. 8th, 1920.

"PETER IBBETSON."

I would recommend everyone who can do so to see the stage version of George Du Maurier's wonderful story, "Peter Ibbetson," now being played at the Savoy Theatre. Probably all of us who have read that story have at one time or another tried Minsey's recipe for "dreaming true" and been disappointed that what succeeded so admirably with her and Peter has not answered in our own case. In the book the dream element is so dominant, so varied and beautiful, as to tempt the reader to forget that outwardly the story is one of unmitigated tragedy; in the play we can less escape the sadness of it all, but it is a tender sadness, the gloom of which is shot through and relieved by love and pity. It says much for the perfection of the acting that though the principal characters bear little outward likeness to their originals in Du Maurier's drawings, the fact is soon lost sight of. We readily accept them in place of our previous conceptions. The scene in which the child lovers of long ago recognise each other is played with admirable delicacy and restraint; it might so easily have been spoilt. But indeed the poetical character of the story never ceases to be recognised, with the result that the performance is kept all through at a high level of refinement. I would only make two criticisms. In Peter's dreams of his boyhood, his and Minsey's friend, Major Duquenois, ought to be a much older man. Du Maurier portrayed him as an upright, but white-moustached veteran. An interval of fifteen or even twenty years would not change a man of feeble life into the pathetic figure of extreme age and feebleness whom Peter has just met in the flesh. And the closing dream scene of the epilogue in which the people of the past, including Peter's child-self, are made to recognise and welcome the Peter of the present, is surely a mistake—a thing impossible to conceive, and for which I do not think any justification is afforded in the story.

D. R.

COMING EVENTS

(FOR DETAILS SEE ADVTS.)

March 16th.—Mr. Horace Leaf, Lecture, Mortimer Hall.
March 30th.—Sir A. Conan Doyle, Battersea Town Hall.
March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

PHYSICAL PHENOMENA.

A NEW METHOD OF INVESTIGATION.

By W. J. CRAWFORD, D.Sc.

I wish to draw the attention of those engaged in psychic investigation to a method of research which I have found useful. I may call it the "staining" method. It consists in the use of various coloured materials in the form of powder. The material I have found most useful is powdered carmine.

Whenever phenomena of the physical order occur this method can be employed with advantage. In all such phenomena a substance which we may call "plasma" issues from the body of the medium. The quantity may be large, as in materialisation phenomena, or small, as in telekinetic phenomena, but whether large or small my experiments show that there is always some of it present. Of course plasma is not the only ingredient (so to speak) of a psychic instrument, but it is that part of the structure which has obviously material form.

A problem such as the following might arise: From what part of the medium's body does the plasma issue, and does it return by the same or another route?

Now I have discovered that plasma has the property of adhering strongly to a substance such as powdered carmine, and that if the carmine is placed in its path it will leave a coloured track. For example, slightly damp carmine may be placed on any part of the medium's clothing in the vicinity of the place in her body whence the plasma is thought to issue and the carmined path of the plasma, as it issues, will be left.

Arrangements can also be made to let the plasma rub over carmine on the floor of the séance chamber and the track can be followed as the plasma returns to the body of the medium by the trace left on the clothing.

I have found this method a valuable instrument of research. It can be employed in a great variety of ways.

I have used methylene blue, soot, and many other substances, but I find carmine the best.

ALAN LEO AND HIS ASTROLOGICAL WORK.

By W. R. MATTESON.

Astrology in the past has never been a really popular study, and even to-day, considering the rapid progress of occultism, it has certainly not achieved the popularity that the magnitude of the subject deserves. To the uninitiated it is still but an ancient system of predicting the future, and appears to carry no conviction of its educational value.

This is partly due to the inability to present a fitting estimate of its true qualities. It is necessary to delve deeper than the superficial to discover its treasures, but once a true conviction is established, understanding unfolds with experience. This is patent to all who investigate, and possibly explains the reason why astrological lore has always given birth to most enthusiastic champions, men who from the beginning of the Christian era have laboured quite alone amidst scientific prejudice and religious opposition.

For the most part the world is unaware of its full debt to the few who have been and are still working for a practical and sensible presentation of the science of astrology. Open to the destructive forces of an unenlightened age, it has suffered much, but like Spiritualism, it is emerging from the darkness of ignorance to grow in splendour in the light of truth.

Modern astrology has attracted the attention of some brilliant minds even in recent years. The late Dr. Richard Garnett, of the British Museum, a man of remarkable learning, may be cited as an instance. And certainly the late Alan Leo, although his own fame does not extend beyond the field of astrology, is deserving of a high place in the history of the subject. The many volumes of valuable astrological matter he produced bear evidence to the supreme ability with which he handled a highly complicated and abstruse study.

Astrology, to Alan Leo, was at once a science, a religion, and a philosophy. His works breathe the spirit of an enlightened mind, evolving a most magical interpretation of all life's inequalities, drawn from the axiom that "Character is Destiny," and made known to the mind through ancient symbolism.

Astrologers will therefore welcome "The Life and Work of Alan Leo" (by Bessie Leo and others) which is published by L. N. Fowler and Co., 7, Imperial Arcade, E.C., 6/- net.

There is a foreword by Annie Besant, and apart from its astrological enlightenment it is full of interesting and instructive reading.

A WARNING TO THE CREDULOUS.—Hidden in the deep of our being is a rubbish-heap as well as a treasure-house—degenerations and insanities as well as the beginnings of higher development; and any prospectus which insists on the amount of gold to be had for the washing should describe also the mass of detritus in which the bright grains lie concealed.—F. W. H. MYERS in "Human Personality."

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

DIVINE IMPROVIDENCE.

There is a Divine Providence, and there is also an improvidence that likewise merits the name of divine. We see it in that spirit which under some great, unselfish impulse throws caution to the winds, and drives straight ahead. There is more than a suggestion of it in the counsel to the Apostles that they should take no thought of what they should teach: it would be given them at the proper time.

There are many matters in which we have to take thought, to exercise caution and carefully to prepare our plans. There are other matters in which, acting or waiting, we have to leave the issue to the Higher Power. It is a severe ordeal for some of those who are accustomed to rely upon themselves and observe the ordinary methods of care and discretion in all that has to be done or said.

To-day, our movement is like a ship, which, after calling for long and anxious labour from its mariners, is being driven ahead at dizzy speed by a great wind. It is now almost beyond the control of the shipmen. They can only keep it on its course. They cannot slacken its pace.

It is no time for despair, or for those counsels of timidity which would have us provide for the worst in the form of shipwreck. It is rather a time for that divine improvidence which will take no thought for the future, confiding that all is well, since, having done all we could towards our making our voyage a prosperous one, we are now in the hands of Heaven.

That briefly expresses our feelings about the Spiritual movement at large. But we have noted examples of this same divine improvidence in smaller instances. We see about us men who, fired with zeal for a cause and disdaining all counsels of petty prudence, have ventured their all for it. They have counted the cost, are clearly conscious of all that they risk and dare, but in a mood of simple devotion they have (to use a phrase made memorable by the war) "gone over the top." It is the only spirit that can serve us to-day. The old time-serving timidities have grown more than ever contemptible in the present passage of humanity. There is an influence abroad coming like "a wind between the worlds," quick with inspiration, and awakening a response in many souls eager to serve their fellows.

Here, we feel, is the secret of what to the men in the street is "the boom in Spiritualism," and to the thinkers and seers a great spiritual impulse and awakening. Mediums and séances are only a small, if important, part of it. The great inflow has a deeper and more interior meaning, and it is felt in many places where the term Spiritualism is still viewed with hostility or distrust.

It is because we feel that "other, larger eyes than ours" are watching our destinies, and that a greater intelligence than any the earth can supply has taken charge of the matter, that we can now watch events quiet and unafraid. However careful we must still be in the smaller things, we can afford some measure of divine improvidence in the greatest. We can be tranquil, confident that now the elements are working for us, and that the great wind is carrying us towards our desired haven.

A WORD ON THE OUTLOOK.—The times are big with portent and change; there is conflict ahead, and adherents of the New Revelation must stand together. "The words that cleft Eildon Hills in three" are as nothing to the message that bids fair to sunder a Church.

"CERTAINTY VERSUS DOUBT."

Mr. T. W. Rolleston writes:—

May I say a word in reply to Miss H. A. Dallas's criticism (page 55) of my article on "Life and Death" in "The Hibbert Journal"? She seems to think it inconsistent and self-contradictory that I should find it morally necessary to believe in the endurance of life, while I doubt the persistence of the individual identity. I may be wrong in my belief, but where is the inconsistency? If I know that the contribution I have made to life endures "for ever" the demand of the moral sense is satisfied, and life has an eternal value. Why should I be also required to believe that I, as an individual identity, must eternally carry on this work?

It seems to me that the transitoriness of all good things is an essential part of their goodness. One can well understand the longing of souls that are parted in the full tide of love and life for a re-union in which they will never part again. Yet if they had lived out their earthly lives to the normal end, they would have parted, not perhaps without a sigh but certainly without the despairing passion of their prime. One must not (if one is wise) fix one's mind on a single aspect of any ideal—one must see it in its implications and consequences; and the implications of an eternal persistence of memory and identity seem to me not attractive but appalling. Throughout the whole of Nature, so far as we are able to observe it, runs the law that rejuvenation means the death of the individual; Nature is an eternal process of sacrificing life for the sake of life; and as Epictetus said, "May it be mine to follow willingly the laws of God and Destiny; yet if I be unwilling, still must I follow."

We have submitted the foregoing to Miss Dallas, who sends us the following reply:—

Mr. Rolleston does not understand why his argument seemed to me inconsistent. Its trend in the first part of his article was to lead to the conclusion that "the Power that had urged the long ascent of life" up to the evolution of such great characters as Joan of Arc and St. Francis of Assisi could not stultify itself by extinguishing a thing so splendid. My point is that the faithfulness of love, whether it is manifested in parental affection or friendship or some closer bond, is one of the most splendid products of evolution, and the argument which he has applied to the evolution of character may equally be applied to the claims of affection. Mr. Rolleston does not seem to recognise that claim as valid. It seems to him consistent with trust in the Creative Power that memory and identity should be "like a blown-out candle," that those who are parted "in the full tide of love and life" should cease to know or care for each other when the incident of death cuts off their physical connection with our material world. To me this conclusion appears utterly inconsistent with reason, with the sense of justice, and with the economy of the universe.

"Nature," Mr. Rolleston says, "is an eternal process of sacrificing life for the sake of life." Is not that statement an unwarranted assumption? May it not be a self-sacrificing process for the sake of something greater than mere life? Some of us think that life for life's sake is a prize not worth the cost. But if life is a process for the production of splendid characters whose eternal being will gather into itself all the experiences of the past, and chiefly that greatest experience which we call love, then—

"Strive and hold cheap the strain;
Learn nor account the pang; dare, never grudge the throe."

If we saw the sense of identity and personal relations and fidelities dwindling as men and women grow to greater maturity of character, then indeed we might be justified in reckoning these as transitory phenomena. But do we not find that the noblest men and women grow increasingly aware of their own identity and increasingly faithful in their affections and that unless the brain is diseased, this persists till the eyes close in death?

To me, therefore, Mr. Rolleston's argument, with much besides, justifies my belief in the persistence of love and personal identity beyond death.

But in the last resort belief must be determined by facts. Those who have (as I have) been a careful student of the facts collated and sifted by psychical researchers and Spiritualists are convinced that those facts alone are weighty enough to tip the balance in favour of the survival of personal identity, memory and love—even if the balance otherwise stood even, which in my opinion it does not; for philosophic reasons I hold that it is heavily weighted on the side of survival.

Facts are God's signposts showing us the direction in which "the laws of God and Destiny" lead. The facts of psychical phenomena have been too long overlooked; they may lead us to discoveries which Epictetus would have recognised with reverent thankfulness, confirming his noble belief "that no man is an orphan, but that there is an Eternal Father who careth continually for all." ("The Teachings of Epictetus," Book II., chapter VIII.)

It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come.—MAETERLINCK.

FROM THE LIGHTHOUSE WINDOW.

Mr. Charles T. Williams informs us that Sir A. Conan Doyle is to lecture in East and South-East London early in April.

Miss Lillian Whiting writes to us from Boston, U.S.A., that Sir Oliver Lodge is in great need of assistance—he badly needs an architect who can build a hall large enough to hold the people who want to hear him.

Mr. Horace Leaf on Tuesday next will deliver for the first time his lecture on "The Wonders of Psychic Research." The wide scope of this lecture should appeal to all classes of inquirers. New and original photographs will be shown, many of them of great scientific value. Some of the photographs will be reproduced in colours. On Tuesday, March 16th, in the same hall, Mr. Leaf will repeat his famous lecture on "Materialisations" in connection with the Conan Doyle-McCabe debate.

We are desired to state that there is no foundation for rumours of the cessation of the Delphic Club, which, under the direction of Colonel Roskell, should have a long and prosperous career.

Dr. Abraham Wallace writes to us from New York to say that during his American tour he has delivered addresses on psychic matters in Colorado Springs, San Diego, and Los Angeles. He had crowded audiences, and in the last-named cities hundreds were turned away. Dr. Peebles, who enters his 99th year this month, presided at one meeting.

Sir A. Conan Doyle, on February 17th, at the Deanery at Durham, delivered a remarkably convincing address on Spiritualism to a party of guests invited by Bishop Welldon, who presided. The latter, in introducing the speaker, said it was impossible at this time of day to regard Spiritualism as something to be laughed out of court.

Sir Arthur, in reply to the question, "What should the Church do about a subject of this kind?" said that the churches would find the greatest sympathy on the part of the leaders of the Spiritualistic movement. Many of their leaders were clergymen of the Church of England. With such a nucleus to start with it surely must be an easy thing for bishops and other dignitaries to get into touch with men who were ordained clergymen of their own Church, talk the matter over, and see what practical steps could be taken to introduce those fresh great truths which supplanted nothing. It was only filling in the blank spaces. The Church ought to carefully examine the information, pronounce upon it, and incorporate it in their teaching and practice if it was considered right after careful examination.

Professor G. M. Robertson, Physician Superintendent to Royal Edinburgh Mental Hospital, stated at the annual meeting on February 23rd that 471 patients had been admitted during the year, and that only once, in 1900, had that number been exceeded. Alcoholic excess was the direct or exciting cause of mental breakdown in twelve per cent. of male cases, but in only one per cent. was insanity among women due to this cause.

No mention is made in the report of the meeting (in the "Morning Post," February 24th) of any case arising from Spiritualism. Professor Robertson, however, to be abreast of the times, indulges in the trite reflection that there was danger in neurotic persons engaging in practical inquiries of a Spiritualistic nature. We ourselves have said the same thing many times in the past.

Mr. Maskelyne finds, according to the "Daily News," that the Rev. Walter Wynn's spirit photograph of Mr. Gladstone was "a case of substitution or double exposure"—a "fake," in short. What else could Mr. Maskelyne do? The staff photographer of the "Daily News" agreed with Mr. Maskelyne. So the whole case for psychic photography falls to the ground? We shall see.

Under the heading "Dickens and Spooks," "John o' London's Weekly" quotes the amusing story by Dickens of the "goggle-eyed gentleman" and his communications with spirits in a railway carriage, when Socrates, Pythagoras, and Galileo "dropped in." But we have quoted the story ourselves in *Lacert*. It is simply an illustration of the "cranky" side of our subject. Every movement has its fools of the same type as the goggle-eyed gentleman who, having received the message "a bird in the hand is worth two in the bush," refused to allow that the last word was wrong because that was how the "spirits" gave it.

Two able articles on Spiritualism, by Mr. A. P. Sinnett, appeared in the "Daily Graphic" of Monday and Tuesday last. They are well worth reading, giving as they do both the evidential and the philosophical sides of the subject.

Mr. A. Vout Peters informs us that he has received a letter from Mr. J. S. Jensen, of Copenhagen, announcing the death of Sigurd Trier, at one time a leading Spiritualist of that city and formerly editor of the Danish "Truth-seeker."

In reference to the recent "Klipdam" incident described by Sir Wm. Barrett in a paper read before the S.P.R., the following extract is of interest. It is a passage from a lecture on "Diamonds" delivered by Sir Wm. Crookes at the Royal Institution on June 11th, 1897. In it occurs the word "Klipdam," said to have been used by Sir William Crookes for evidential purposes in a message.

The passage runs:—"Before describing the present mode of diamond extraction followed in the leading mines, I will commence with the so-called River Washings, where in their original simplicity can be seen the methods of work and the simple machinery long since discarded in the large centres.

The chief centre of the river washings is at Klipdam No. 2, about 30 miles to the north-west of Kimberley. The road to Klipdam No. 2 involves a journey of about a dozen miles in one of the old African coaches now becoming obsolete through the spread of railways. Road there is none, only a track across the veldt made by countless teams of oxen and mules."

Sir Wm. Barrett, describing the occasion when Sir Wm. Crookes purported to be speaking, said, "During the trance Mrs. W. kept muttering something which at first sounded unintelligible. Those present, however, made out the words, 'Tell them Klipdam.' This, however, conveyed nothing to those present, but later Mrs. Cowland, Sir William Crookes's daughter, showed me some old lantern slides, two of which, taken by her father, bore the inscriptions, 'Klipdam Diamond Mine No. 1 and No. 2.' The photos were of a number of small huts."

The flood of letters and articles on Spiritualism in the daily Press still continues, and is for the most part characterised by great want of definite data for the conclusions which the writers advance. We would advise all who feel impelled to write on this subject (1) to ascertain what group of facts are definitely proved, and (2) what rigidly logical inferences are deducible from them.

The "Daily Express" has been publishing correspondence on the question, "Do Dogs Survive After Death?" A good answer is given in the last Proceedings of the S.P.R.

On this subject Mrs. Shirley Grant writes to the "Express": "We have heard lately much about Spiritualism and the after life of human beings, but how about the faithful animals of all kinds who have been our friends and companions? I have just lost a dear old friend—a terrier—and I cannot think that his loyal, unselfish little spirit can be annihilated. Indeed, I am quite sure he is now wandering around his home, perhaps wondering why we take no notice of him. We hear of horses in heaven. Are there also dogs and birds? I hope so. What says Sir A. Conan Doyle?"

The belief and disbelief in survival may be reduced in many cases to a question of consciousness. One man is intensely conscious of his bodily life and his own personality which is built upon it. He is quite convinced that survival is impossible. For his state of consciousness he is right. Common experience bears him out. Another is conscious of a self beyond and transcending his personality. He is equally profoundly convinced of survival. He is still more right; and Spiritualist phenomena prove him to be so.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

Mrs. Marriott, L.S.A., 3 p.m.

Mrs. Neville, Stead Bureau, 7 p.m.

Mr. Horace Leaf, Mortimer Hall, 7.30 p.m.

Sir A. Conan Doyle, Lecture, Reading Town Hall, 7.30 p.m.

Wednesday:—

Mr. G. Webb, Delphic Club, 5 p.m.

Thursday:—

Conan Doyle-McCabe Debate, Queen's Hall.

Mr. Vout Peters, Stead Bureau, 3.30 p.m.

Friday:—

Mrs. Wallis, L.S.A., 4 p.m.

Mr. Ernest Meads, Delphic Club, 5 p.m.

A STRIKING FEATURE OF MRS. LEONARD'S MEDIUMSHIP.

BOOK-TESTS.—I.

By THE REV. C. DRAYTON THOMAS.

[We would call the attention of readers to the articles in this issue and the next, by the Rev. Drayton Thomas. At the present moment the principal objection raised against the authenticity of spirit messages is that they are transfers of thought from mind to mind. To prove the hypothesis of an intelligence altogether external both to the medium and the recipient, there are two methods: (1) the production of verifiable matter unknown to both, whether consciously or subconsciously, and (2) broken messages given in fractions to mediums at a distance from each other and mutually unknown. Of the former class, the book-tests are excellent examples. They seem conclusive proofs of discarnate influence.—EDITOR, LIGHT.]

It will be known to many readers of LIGHT that the Society for Psychical Research has recently given some attention to evidential matter received by its members during sittings with Mrs. Osborne Leonard. Its official report is expected during the summer, and one section is to deal with what the Society terms "Book-Tests." Some explanation of this type of evidence with indication of its possibilities will be attempted in a series of articles of which this is the first. At the outset, it should be stated that Mrs. Leonard does not consider herself to be either the inventor or the designer of these references to books, but merely the unconscious channel through which they are communicated. In Stainton Moses' "Spirit Teachings," an early experiment of this sort is described, and it will be remembered that Sir William Crookes, in his "Notes of an Enquiry into the Phenomena called Spiritual," wrote as follows:—

"A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the intelligence was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of 'The Times,' which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, and with difficulty, the word 'however' was written. I turned round and saw that the word 'however' was covered by the tip of my finger. I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

This was first published in the "Quarterly Journal of Science" for January, 1874.

My introduction to book-tests was on June 14th, 1917, when I was informed that a band of those "on the other side" had planned to give a long series of them, and that they would be given to a number of other sitters also. I was asked to keep careful notes of mine and this I have done. The illustrations given in these articles are transcribed from those notes and their verifications. My father, who passed on some years before, was the communicator. One of his preliminary statements is worthy of consideration in view of the peculiar character which marked all the earlier tests. He said, "I sensed the appropriate spirit of the passage rather than the letters composing it." But after eighteen months he appeared to acquire a power of seeing the words by some sort of clairvoyance. The gradual transition from "sensing" to "clairvoyance," with its successful culmination in "newspaper-tests," giving exact names and figures, is a study which must be reserved for a later occasion; at this point it would be premature. Here are instances:—

"In your study, close to the door, the lowest shelf, take the sixth book from the left, and page 149; three-quarters down is a word conveying the meaning of falling back or stumbling." Rather more than half way down this page was the following sentence, "... to whom a crucified Messiah was an insuperable stumbling block."

"Round about those one or two pages there are named certain places where the war has actually been carried on." Jerusalem was named upon the page stated, Egypt on the previous one, and Babylon on the one before that! This was in May, 1918, when all three places had in turn been storm centres of war.

THOUGHT TRANSMISSION.

On November 8th, 1917, seven correct tests were given, six being from the same book. The following is an instance:—

"On the page opposite is reference to an argument which he thinks you will often have to tackle when people discuss this subject [spirit communication]. There is also given a

reply which might be used. You would not, perhaps, choose just these actual words; nevertheless, if you were to use them in such circumstances, they would be literally correct."

It proved to be a dialogue in a novel: "I had a presentiment that I should find you here. The thought came to me..." "I expect that was transmission of thought..." "Yes, I know."

That supposed communications from spirit friends are caused by thought transmission from minds on earth, is, of course, the argument alluded to. Admitting the method employed, it must be pointed out that thought may be transmitted between the two worlds; it is a process not limited to minds on earth.

AUDITION AND DREAM.

After indicating a certain bookshelf in my study by reference to the pictures near it, all most accurately described, Feda said, "Count from left to right, the third book and page 87. On this page and on page 132 also, is something interesting to you and to your father. Page 87 has to do with 'hearing,' not ordinary hearing with the ear, but as from the spirit world. The words refer to literal hearing, take them as a message from him about your hearing him now. They suggest communication."

This page contained the legend: "As they stripped Aaron a silvery veil of cloud sank over him like a pall and covered him. Aaron seemed to be asleep. Then Moses said, 'My brother, what dost thou feel?' 'I feel nothing but the cloud that envelops me,' answered he. After a little pause Moses said again, 'My brother, what dost thou feel?' He answered feebly, 'The cloud surrounds me and bereaves me of all joy.' And the soul of Aaron was parted from his body. As it went up, Moses cried once more, 'Alas, my brother, what dost thou feel?' And the soul replied, 'I feel such joy, that I would it had come to me sooner.'"

Feda continued, "Page 132 is a kind of continuation of the above message. A reference to your mediumship, but slightly different from the 'hearing.' It was a description of Gideon when near the enemy camp overhearing the telling of a significant dream. Thus in this reference we have communication by dream, and in the previous one, communication by voice. Both methods were of interest to my father and to me; for some months he had been successful in communicating with me in words through different mediums, and only three nights previously I had three dreams, after each of which I awoke conscious of something unusual about them and the impression accompanying them. Next day came the following in my inspirational writing: 'Your dreams were symbolic of the waiting world crying for aid.' Three days later I was receiving this book-test and immediately upon its completion, Feda said that my father had been with me on Tuesday (the day following the dreams), and that I had felt his thoughts. Thus I had experienced communication by word and by dream, and this book-test clearly refers to both such methods.

OTHER REFERENCES.

Several other references were made to the book from which the above were taken. "This book is not like the last one not so dry. Although not tremendously interesting, it is more generally so, more popular, than the former."

This was unquestionably correct!

"The letter 'S' is on the title-page."

It may be said to have two title-pages, the first commences, "Simple Guides —," and the second "The Early Story."

"A picture is near the beginning, not coloured but black and white." So few of my books are illustrated that I anticipated an error here. But the book has, facing the title-page, a black and white reproduction of Millais' "Victory, O Lord!" depicting Aaron and Hur upholding the arms of Moses.

"Page three refers to something which you once studied and were interested in, but afterwards your opinions about it underwent a change."

Quite true; it was the Genesis story of Creation. Father and I had discussed this during his earth life and he was aware of my changed opinions then.

(To be continued.)

A NEW book by Mr. Elliot O'Donnell is announced, "The Menace of Spiritualism," with a Foreword by Father Bernard Vaughan. It is sufficient to record the fact without dwelling upon its significance.

LIFE SEVEN THOUSAND YEARS AGO.—By invitation of Mr. Lind-af-Hageby, a number of persons met on the afternoon of the 12th ult. to hear an interesting address by Mr. T. Charman, who, living for many years in the heart of the New Forest, has, he says, come into intimate association with the nature spirits and those elementals who seem to form the missing link between human and sub-human creatures. His constant companion, he said, was the spirit of a human being whom he described as a Korean, who has guided him in finding a number of carved stones and other records of the seven thousand years ago. At the suggestion of the Korean Mr. Charman has made a number of automatic drawings and carvings of great interest and beauty. Acting under the same instruction, he has made and used the simple pigment of ground stone by means of which the lost art of a primitive mankind expressed itself.

BEETHOVEN INSPIRES A FRENCH MEDIUM.

M. Aubert, the French musician-medium, has written a most interesting book* describing his development, and the tests to which he has submitted in demonstration of his wonderful powers.

He modestly excuses their recital, stating that his aim is "to lead many minds to reflect, to teach others, and finally to lead them to a philosophy of consolation and upliftment through the study of psychical manifestations." M. Aubert is an educated man. While at his Lycée he took the Baccalauréat de Sciences, and a diploma in 1896. He had, however, no special musical training.

His family became interested in Spiritualism through the acquaintance of a table medium. This caused them to try sittings at home, in which they persevered to the extent of sitting two hours every day for three months without any result. Quite suddenly, however, violent movements of the table occurred, and M. Aubert, then aged eighteen, was stated by the knockings to be the medium.

Henceforth the phenomena became increasingly marvellous, including apports, remarkable sounds, direct writing, etc.

One evening a spirit communicating asked M. Aubert to sit at the piano in darkness, and the boy, who had never studied harmony, technique, or improvisation, played under control, his arms, from elbows to finger tips, becoming completely insensible, yet producing most beautiful music. Afterwards the name of "Méhul," as that of the communicator, was given by a code arranged by the striking of a note when the right letters needed to spell the name were alphabetically spoken.

As M. Aubert's mediumship developed darkness was no longer insisted on, and the names of other spirit musicians were given, including those of Beethoven, Berlioz, Mendelssohn, Mozart, Chopin, Schumann, Liszt, Wagner and others. M. Aubert's fame as a medium-musician soon spread, and members of the Société Française d'Etude Psychique, also many scientists and doctors, made various experiments to test his automatism. Among these investigators were M. Delanne, Professor Charles Richet, Col. de Rochas, Dr. Pierron, and Dr. Lys.

These experiments were often of a drastic nature. He was required to play with india rubber tubes affixed to each ear, connected with phonographs playing loudly different tunes. His hands were pricked to test their insensibility, etc., but he remarks in his book, "*toujours aussi merveilleusement la musique se déroula.*" Surely a super human effort!

M. Aubert has given many concerts both in public and in private, his spirit-musicians never failing to inspire him. These concerts produced Press notices and attestations from musical critics as to the wonderful harmonies and powers of execution resulting from his mediumship. Unfortunately these pieces were never reproduced, and thus, out of hundreds of beautiful improvisations there remain only a few records taken for the gramophone by the Institut Psychologique, also part of a sonata given slowly, note by note, to M. Aubert's father, a talented singer, but possessed of no knowledge of composition or harmony.

M. Aubert thinks in the future this need may be supplied by a registering mechanism adapted to the piano, and recently presented to him by Mme. C. Breusing, of Liege, to whom he dedicates his book.

He hopes all who read it will come to these conclusions: "That Spiritualistic phenomena exist, and are not simply conjuring tricks, also that we have the grand consolation and sure proof of the survival of personality and the existence of God."

E. M. T.

The Council of the Marylebone Association, at their last meeting, passed a resolution placing on record their deep sense of the personal loss they had sustained through the recent transition of their president, treasurer and organist (Mr. W. T. Cooper, Mr. E. Haviland, and Mr. A. Clegg), their great appreciation of the noble work which these friends had accomplished for the Association and the cause of Spiritualism generally, and their deepest sympathy with the bereaved relatives, to whom, in their sorrow, the Council were glad to know, the solace and comfort of the blessed truths of Spiritualism had been of untold value.

"AN ENCYCLOPEDIA OF OCCULTISM."—Under the heading "Dregs of Occultism," Mr. A. P. Sinnett has a long and able review of this work in the "Observer" of 29th ult., in which he exposes some of its defects, and remarks on its bias. For ourselves we were sufficiently surprised to see such an Encyclopædia at all. In the present state of public knowledge, or rather ignorance, of our subject it would have been simply miraculous to find an "Encyclopædia of Occultism" complete and accurate in its information and displaying no animus. We could not reasonably expect it. Nowadays Encyclopædias rapidly get stale, and next time its compiler gets to work on the subject he will doubtless improve on his present achievement.

* "La Mediumnité Spirite," de GEORGES AUBERT exposée par lui-même avec les expériences faites sur lui par les savants de l'Institut Général Psychologique. Librairie Française, H. Daragon, 10, Rue Fromentin, Paris.

"DOES MAN SURVIVE DEATH?"

MR. HORACE LEAF AND MR. CHAPMAN COHEN DEBATE AT GLASGOW.

St. Andrew's Hall, the largest meeting place in Glasgow, was filled on the evening of the 26th ult., when Mr. Horace Leaf and Mr. Chapman Cohen debated the question, "Does Man Survive Death: Is the Belief Reasonable?"

The opinion of the gathering seemed to be fairly evenly divided, but there was not a single interruption or any unseemly demonstration of feeling throughout the whole proceeding, and the chairman, Mr. Councillor Rosslyn Mitchell, congratulated both the audience and speakers on their good behaviour.

Naturally, the debate soon developed into a struggle between Spiritualism and Materialism.

Mr. Leaf, in his opening speech, dealt with his subject on broad lines, both from the point of view of sentiment and science. Affirming that since the beginning of things mankind in general had always had a firm conviction of survival in some form or other, and that many of the greatest scientists of the present day have produced undoubted proof of the fact, he considered there could be no reasonable ground for disbelief.

Mr. Cohen contented himself with a great deal of sparkling criticism, but offered little argument. He dismissed sentiment as being unmanly, and as he had been attacking the Deity all his life he was not troubled at all by mere scientists. The greatest part of psychic phenomena, he said, was fraud and trickery, and the small residue left could be accounted for by auto-suggestion. When Spiritualists could get a message through an ordinary typewriter, which was isolated under a glass cover, then, he declared, they would have a case to go on.

Mr. Leaf suggested that his opponent must be a little behind the times, for Dr. Crawford, of Belfast, had used a typewriter in his experiments three years ago.

There was no vote taken, and the meeting closed with a cordial vote of thanks to both speakers. T.A.L.

SPIRITUALISM ON THE FILMS.

Mr. Harry Engholm, in an interview in the current number of the "Kinematograph Weekly," expresses decided views on the subject of "Spiritualism on the Screen." He says, "I am strongly opposed to the use of the kinema screen for the purpose of putting the subject of Spiritualism before the public, whether it be to enlighten people as to its reality, or to attempt to prove that it is untrue." And he gives some cogent reasons.

On the other hand, Mr. Engholm, the interviewer tells us, is not opposed (but very much the reverse) to the artistic introduction of symbolic devices in kinema death scenes. "With regard to the well-known and universally admired passing away of the spirit of the little orphan in 'Daddy Longlegs' in the arms of its spirit mother, he says, 'nothing, to my mind, was more beautiful.' He also greatly admired the beautiful inspired dream scene, which led to the detection, of the crime, in 'Snows of Destiny.' He adds, 'I actually introduced, some six years ago, another incident of a similar kind, the death of the old cabman in Sir Arthur Conan Doyle's 'A Study in Scarlet,' where one saw the spirit of the old man, rejuvenated, emerge from its mortal remains and meet the spirit of the girl for whom he had suffered so much.'"

PSYCHIC SCIENCE IN THE PRESS.

The Glasgow "Daily Record," referring to Mr. G. H. Lethem's series of articles on Spiritualism in the "Weekly Record," says:—

"There is ever-increasing evidence to support the claims of many eminent scientists and investigators, whose motives are above suspicion, that the human soul exists after the death of the body and is able to communicate with living humanity.

"The majority of the clergymen in Scotland and elsewhere are at present giving their earnest attention and study to the problems of Spiritualism. Many are thoroughly convinced of the truth of its tenets."

The journal adds that Mr. Lethem, "who has occupied the editorial chair on leading Glasgow and Leeds newspapers, is probably one of the last men who could be led into belief by the 'fakes' and comic séances which make up the popular conception of Spiritualism."

"BIBBY'S ANNUAL," 1919-20, is, as usual, a splendid issue. It is now priced at 2/6, and with its superb illustrations and general artistic and literary quality, is well worth the cost. "You are bound to think something, and if you realise beyond the shadow of a doubt that as you think up you will go up, and as you think down you will go down, then no person with any claim to the elements of sanity will hesitate for one minute in choosing between the two."—"Self Training," by H. ERNEST HUNT.

HOW TO LIFT THE VEIL IN SAFETY.

ADDRESS BY MR. ERNEST HUNT.

Mr. Biden Steele was to have spoken on the above subject before the members of the L.S.A. on the 26th ult. At the last minute he was laid low by influenza, and Mr. Ernest Hunt kindly filled the breach, taking the already allotted subject.

"Before we attempt to touch spiritual things we must ourselves be spiritual," was one of the fine axioms Mr. Hunt enunciated in the course of his remarkably able address. He asked how many people ever paused to consider before they brought themselves in contact with spirit realities that their lives must be beyond reproach.

He emphasized the necessity of investigators maintaining their balance on the physical, mental and emotional planes. There were many people, he said, whose emotional temperaments absolutely unfitted them for dealing with Spiritualism.

When Mr. Hunt came to deal with the subconscious mind he spoke on a subject to which he has devoted much study. The subconscious mind, he said, was full of marvels. He referred to its extraordinary faculties for dramatisation and fabrication. This led him to speak of what he termed the dangers of passivity. "When you are in a state of passivity," he explained, "you set free the subconscious mind, and this brings about a certain degree of dissociation between the conscious and the subconscious. It is the condition we have in lunacy. In these days it is most necessary that we do not let our mental gears get out of hand. For this reason I have been a consistent opponent of what is called 'control.' I prefer self-control. I do not believe in 'letting go.' Develop one's own finer forces—that is my idea of what should be the highest form of mediumship. It means taking oneself in hand, it means self-denial, it means self-training and development on the highest lines. If one is prepared to do the necessary initial preparation in this way he will get individuals on the other side who will be glad to become co-workers. Messages will come, and they will be received in what I think to be the best and highest way."

Mr. Henry Withall, who presided, made a few interesting comments, and his profound experience of the subject gave great weight to his remarks. He said that with almost all that Mr. Hunt had said he was in accord. It was a most instructive and valuable address. It came, too, at a most opportune time, for just now there was a tremendous interest aroused in our subject, and inquirers were legion. Many who knew little about Spiritualism were anxious at once to become mediums themselves or to develop automatic writing. Old Spiritualists were well aware of many dangers. That, however, was not an argument against investigation. It was only a warning against pursuing rash and improper methods. No human endeavour was free from the element of danger.

Mr. Ernest Hunt, in reply to questions, said that what he wished to lay stress upon was that investigation should have the protective elements of a strong will and high spiritual resolve.

DEBATE ON SPIRITUALISM.

MR. H. E. HUNT MEETS FATHER PROBERT JONES.

At a debate on the subject of Spiritualism, held under the auspices of the Old Students' Association of the Crouch End School and College, on February 25th, the case for Spiritualism was put forward by Mr. H. Ernest Hunt, and the opposition was supplied by the Reverend Father Probert Jones, of St. Peter-in-chains, Crouch End.

Mr. Hunt advanced the dual aspect of Spiritualism as being based on Psychic Phenomena which lay wholly within the purview of science, and as having a superstructure derived from a consideration of these facts. This latter was the philosophical aspect of Spiritualism which constituted so valuable a contribution towards the elucidation of the many problems of existence, of life, and its future developments.

Father Jones, however, would have none of it; his opening sentence announced that he had come to condemn it "root and branch." It was a degrading superstition, destructive of mind and morals, and possessed no evidential value whatever. All Spiritualism was pathological, and necessitated giving up the reason and the will. It was eerie, uncanny, creepy, and unhealthy all the time. It was strictly forbidden in the Book of Deuteronomy, and condemned in the New Testament; it was a flat denial of all that Jesus Christ told us.

A gentleman in the audience subsequently rose, and stated that he was led to incline more to the Spiritualist view by the attitude of the opposer than by anything else. Another gentleman in the audience, who refused to make his name known, avowed himself as a medium who had never used his gifts professionally, and testified to their benefit upon his health and general well-being.

The sun . . . passeth through pollutions and itself remains as pure as before.—BACON.

SPEAKERS AT THE STEAD BUREAU.

Mrs. Kelway Bamber, the now well-known writer of "Claude's Books," was a welcome recent guest at the "W. T. Stead Bureau." Miss Stead is doing excellent service to the many new members of the Bureau in introducing them in this friendly way to first-hand acquaintance with those who have been privileged to serve the movement in a larger capacity. Mrs. Bamber's personality speaks sincerity, and an earnest goodwill to all the world. She gave a simple and touching narration of the loss of her boy Claude, the deep dejection and the speedy renewal of warm, intimate communion with him, first by the help of professional mediums, largely through Mrs. Osborne Leonard, and subsequently by the progressive unfoldment of her own psychical faculties of sensing and hearing. The great things are always the simple things, and as we listened to Mrs. Bamber's "plain, unvarnished tale" we realised more than ever that we were in the presence of the possessor of one of God's great gifts to humanity—the open vision.

"The Relation between the Psychical and the Spiritual" was the title of a highly appreciated address given by the Rev. Drayton Thomas to "Bureau" members on the 26th ult. Addressing himself particularly to a discussion of the advisability of linking all psychical investigation to spiritual aspirations, he alluded to the instances recorded in Rev. Fielding-Ould's book, "The Wonders of the Saints," in which wonders happened during intense prayer, and added to these some instances investigated by himself. Quoting St. Paul's admonition, "Seek earnestly the best gifts," Mr. Thomas said that he believed this implied cultivation and instruction regarding those gifts under the best teachers, coupled with a desire that if secured they should be used in the service of humanity. It was this attitude which distinguished the lower from the higher exercise of the same powers, and, if observed, it would save investigators from many pitfalls. We hope Mr. Thomas will take every suitable opportunity to express himself on the subject of psychical research, for each speaker by his distinctive training and personality opens up to his hearers new aspects of the subject, and we need particularly to-day enlightened pastors of all denominations who can become teachers to their brethren.

B. McK.

THROUGH THE EYES OF A CHILD.

In a cottage garden sat a little girl, aged between three and four years—beautiful age of fairies, wonderful age of make-believe. The hum of the bees expressed joy, as they embraced the wonderful flowers. The whispers of the leaves, kissed by the gentle breeze, made music as if to contribute their adoration and praise to the All Good, while Innocence prattled away, talking and laughing to some presence invisible to watching eyes.

Presently a boy attempted to pass in front of her, but she stopped him, telling him to be careful not to walk over baby. He seeing nothing, attempted to walk on. Innocence held him back, saying,

"Tan't you see baby, you'll hurt."

"Where?" asked the boy.

Pointing to the chair beside the pram and dolly, "Go away you," she said, "we are playing, don't want you."

The boy was puzzled, but went another way into the house, leaving Innocence to her game of make-believe.

Would that we had the eyes to see all that Innocence sees. Would that we were playing make-believe in touch with reality. What priceless pearls we miss because of the "Hush! hush!" from parents who are afraid of ghosts, though they bear a striking resemblance to someone gone before. Innocence knows no fear, and continues in her artless way to play games with her visitor, talking away to her heart's content, as if receiving answers to her questions.

The boy has told his sister, who has come to watch Innocence. She and the boy are Lyceumists, who have been taught to cultivate the faculty of observation, to ask questions in order to ascertain truth; to hold fast to that which is good; to allow reason to reign. She observes the delight of Innocence at the games played, the continual talk to some seeming visitor.

Walking towards the chair, she meets with the warning to mind the baby.

"Where is it?" Innocence points to the chair.

"May I sit down?" "I'll not hurt baby," and, to the evident alarm of Innocence she sat in the chair. From alarm to smiles is but a short journey.

Seeing Innocence smiling again, the girl asked, "Where is baby now?"

"In your lap," came the answer.

"What is she like?" was the next question.

"Like sister Elsie," replied Innocence.

Wonderful! Here in the open garden Elsie had returned to play games with her sister. A little child had rolled away the stone from the sepulchre. The grim phantom, death, had opened the door to life eternal. Verily, a little child shall lead them.

The elders are comforted, the wound is healed, and our Lyceumists realised that the "Manual" speaks truly when in Golden Chain 139 the conductor asks:—

"Do young children survive the change called death the same as adults?"

And the Lyceum answers, "Yes, they are immortal, for death cannot touch the spirit."—"The Two Worlds."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Ernest Beard. March 14th, Mr. A. Vont Peters.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, March 10th, 7.30, Mr. Robert King.

Lewisham.—The Priory, High-street.—6.30, Mrs. Harvey. *Walthamstow.*—342, Hoe-street.—7, Mr. Lund.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. Crowder.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Alice Harper.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Cann. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—7, Mr. G. Prior. Thursday, 8.15, Mr. W. Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Lyon; 6.30, Mr. J. Osborn. 14th, 6.30, Mr. E. Meads.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Stanley, address; Mrs. Bloodworth, clairvoyance. Thursday, 8.15, Mrs. Edey.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 8, Mrs. Kent. Sunday, 14th, 7, Mrs. Crowder; members' circle after service; Lyceum at 3.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. F. Jones; 6.30, Mme. de Beaurepaire. Wednesday, 10th, 7.30, Mrs. S. S. Kent. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Spiritualists' Rendezvous, 3, Farnival-street, E.C.—March 12th, 7, Mr. H. J. Osborn (President), "The Facts Concerning Dr. A. T. Schofield's 'Insanity'"; Mrs. L. Brookman, L.S.M., clairvoyance.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), at 7 till 10.30, grand social and dance; admission by ticket only, 1/- each; in aid of Building Fund.

Sunday, 11, address on "Healing" by Mr. J. L. Macbeth Bain; 3, Lyceum; old and young invited; 7, Mr. A. Punter, address and clairvoyance. Wednesday, 8, Mrs. E. Neville.

14th, 11, Mr. Geo. Prior; 7, Mr. P. Scholey.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance by Miss Butcher of Northampton, also Monday, 7.15. Tuesday, 3, Miss Butcher.

Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3. Forward Movement, see advertisement.

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No. 2,044.—VOL. XL.

[Registered as]

SATURDAY, MARCH 13, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

"Out of the shadow of night
The world rolls into light:
It is daybreak everywhere."

These, it is said, were Longfellow's last written words. We have seen what are called "false dawns" more than once. There was a momentary gleam which excited great hopes amongst the more sanguine minds in the ranks of progress, but it was speedily quenched. But although the coming of a great world dawn may seem to be an event in the far distant future, there is a continual experience for individual souls of rising out of darkness into light. When the night of death enfolds us on one side, the light breaks through on the other. As Mrs. Barbauld wrote in her address to "Life," "Say not 'Good-night,' but in some brighter clime bid me 'Good-morning.'" So the poets, as we know, have their justification in the small instance if not yet in the greater one. But that will come. Tennyson doubtless saw the true vision when in "The Ring" he wrote those words which we have quoted before in another connection:—

"The ghost in Man, the ghost that once was Man
But cannot wholly free itself from Man,
Are calling to each other through a dawn
Stranger than earth has ever seen; the Veil
Is rending, and the Voices of the Day
Are heard across the Voices of the Dark."

That was truly prophetic; to-day we think we are seeing the beginnings of fulfilment. Tennyson by the way, was a reader of *LIGHT* and greatly interested in psychic science and philosophy.

* * * *

For one thing at least we may be thankful in these days when the cost of printing and publishing is tremendously heavy. We are spared a good deal of rubbish in book form. It is not so easy as it was to get worthless stuff into print. In the old days before the war we were often vexed with books by novices in writing. They were marked by such signs of incapacity that when they were put forward as defences or expositions of Spiritualism they were grievous inflictions, because we knew that, as things were then, the faults of the book would be charged to the subject of which it treated, although, of course, it was perfectly evident that the authors would have displayed equal amateurishness in dealing with any subject. Now and again we observed they had something to say well worth saying, but they lacked the power to express it properly. We have come across many such books which, if they had been re-written by capable writers, would have commanded the respect and attention of readers generally. So great an idol is Form that even the shallowest thought clothed

in a perfect literary vesture becomes admired, while the great things uttered uncouthly by unlettered scribes are thrown contemptuously aside. But that state of things is passing. The artificialities and conventions are having a bad time to-day. We are being forced back on realities. Nevertheless we cannot condone slovenliness and incapacity where high standards are possible. Truth is always worthy of the best attire we can give her.

* * * *

One of Nature's methods in the evolution of the race is over-emphasis, exaggeration. Things are painted in high colours that they may not be overlooked. We see instances of this in lower orders of life, and we have been struck by the fact that it is prevalent in all the new thought and new revelation now pouring into the world. Of course, all the exaggerations will be checked and rectified as we go on. There is no need for the people who love moderation and precision to be alarmed by the extravagance of some of the claims advanced, and the statements made. Nature produces first, and trims and shapes afterwards in whatever department of life she is working. Our enthusiasts of Spiritualism, carried away with some glowing idea, try and soar into the skies, only to fall back again to earth. But they will not always fall. They are the aviators of the mental world, trying their wings. We would rather watch the efforts of the callow eagle to mount the skies than the slow trudging of some ancient tortoise whose small, cold brain has never glowed with the idea of flight. After the Materialist discovered that everything was matter, Nature produced the "New Thought" orator to proclaim that everything was Spirit. One extreme had to be balanced by the other, just as it is in the animal world which finds room both for the mole in the earth and the skylark in the air, utterly unlike, but each necessary in the scheme of things.

CONVERTING THE CONVERTED.

Miss Lilian Whiting sends us the following note relative to Mr. Basil King's "Abolition of Death":—

"I suppose it is on the principle of the joy over the one that was lost and is found, rather than over the ninety-and-nine that went not astray, that the reviewers of Spiritualistic books lay such enthusiastic stress on the fact that their writers were formerly sceptical with regard to immortality; but it is by way of being amusing when this state of scepticism is joyously and admiringly predicated of a clergyman who, for a large part of his life, was an ordained minister and rector of various parishes. This has been done by an English publication in its review of Mr. Basil King's 'The Abolition of Death.' The reviewer triumphantly announces Mr. King's former mental state as that of entire unbelief in immortality—a condition from which he has since become converted by means of the automatic writing of 'Jenifer,' by which name Mr. King designates his daughter, Penelope, now Mrs. Orcutt. The fact is that for many years Mr. King was an Episcopal clergyman, and presumably must have held the Christian faith; he then became a novelist, leaving the Church for a literary life, and he is the well-known author of a number of brilliant novels. Mr. King was asked by Mr. Hearst to contribute some psychical articles to the 'Cosmopolitan Magazine'; about this time his daughter developed automatic writing, and it is privately circulated that the 'Henry Talbot' of the book (the communicator) is no other than William James."

We would, however, remark that the stress laid on previous incredulity arises from a desire to meet the oft-repeated objection that Spiritualist books are written by those who are pre-disposed to the marvellous and anxious to be convinced themselves. Evidence to the contrary has always an indirect value.

THE CHURCHES AND PSYCHIC RESEARCH.

SCIENCE AS AN ALLY OF RELIGION.

By ELLIS T. POWELL, LL.B., D.Sc.

From time to time, all throughout the centuries, there have been efforts to vindicate Christianity to the generality of mankind. All its vital doctrines—the Incarnation, Resurrection, vicarious atonement, for instance—have been supported by arguments of many kinds, and varying intellectual value. True it is that to millions of devout Christians any such vindication was superfluous. They knew in Whom they believed, and needed neither philosophy nor science to consolidate a living faith. But for the last fifty or sixty years Christianity has been systematically assailed from the materialistic side. The cocksure "Higher Criticism" was directed at the Sacred Deposit by people who professed to tell, almost at a glance, whether a given phrase was written by St. Mark, by an interpolating copyist, or by a downright forger. Consequently an exaggerated importance came to be attached to these modern views, some of them hostile, some of them sceptical, more of them merely misdirected apologetics. A luxury-loving age, before the war, found it easy and convenient to assume that Christianity was hopelessly discredited and out of date. The clergy—Anglican and Nonconformist alike—made no serious or systematised endeavour to combat this movement in the intellectual and scientific arena, where alone it could have been successfully countered. Their parrot-like reiteration of ancient dogmas fell upon deaf or listless ears. And so the mass of the population drifted rapidly away from spiritual things, and the grip of the Churches upon mankind grew weaker and weaker. To prevent misapprehension as to my own attitude, let me say that I am myself a life-long Anglican Churchman.

THE WITNESS OF THE GREEK TESTAMENT.

Long before the war turned public attention in the direction of psychic research, I had been urging that in its truths lay the surest and soundest vindication of the claims of Christianity. After years of experience among the phenomena of Spiritualism I began systematically to probe the text of the New Testament—not in its English dress, but in the original Greek. I had, for instance, seen much of the materialisation of spirit forms, and had learned the psychic conditions of their production and existence. I found that the account of the Resurrection, in the New Testament, was in complete scientific accord, down to the minutest detail, with these conditions. The same affirmation might be made of the Transfiguration. As for the Incarnation, the facts of the Birth itself, and a multitude of circumstances during the life of Christ, were all of the precise character which one would expect to find conditioning the descent of a very exalted spirit into the limitations of our humanity. With regard to the Holy Ghost, a mere glance at the original Greek word *parakletos* (inadequately translated "comforter") brought to light an infinite mass of sacred suggestiveness, which was enhanced and confirmed when one turned to the allusions made by Christ himself to the coming and work of this Auxiliary. If from these points the scrutiny be extended to the Epistles, it will be found that they are literally saturated with psychic lore. The famous fifteenth chapter of the First Epistle to the Corinthians, for instance, studied in the original, will be found to be a perfect gem of scientific precision and completeness, demonstrating the great Apostle to be only second to his Greater Master in knowledge of the highest psychic truth.

HOW TO FILL THE CHURCHES.

When I was lecturing on Spiritualism in the Queen's Hall some years ago a questioner asked, "Will not the acceptance of your views empty all the Churches?" I retorted that in my opinion the contrary result would follow: all the churches would be filled. And yet with a blindness and perversity that would be incredible did we not see them all around us, the Churches have chosen to fight psychic science as if it were paganism or something worse. Here was a spiritual re-awakening, of all but unprecedented scope and energy, that might have been harnessed to the car of Christianity. But no; the clergy (in the majority of cases) assumed an attitude of irreconcilable hostility. Worse still, while they gratified their distrust and dislike by fervid denunciation, they did not take the trouble to study for themselves. So that we had the melancholy spectacle of professional experts in psychic science manifesting an ignorance that was as shameful as it was abysmal.

But this phase is passing. Within the next twenty years psychic science will become the leading and by far the most potent branch of Christian apologetics. Christianity will be interpreted afresh, and in a manner which will commend all its basic doctrines (as originally enunciated, not as distorted by the prejudice and ignorance—possibly quite pardonable—of generations of theologians) to the intellectual assent of mankind. And then, in all probability with mankind ripe for a new and further Revelation, the enlightenment will come, quite possibly in the last decade of the present century.

THE MYSTIC'S ALL-IMPORTANT SECRET.

When Jesus Christ lived as a man with men, the reproach was cast at him that "He eateth and drinketh with publicans and sinners." The average man almost always conceives of an initiate as one who stands apart from his fellows; and it is the special temptation of those who have made a few steps outside the commonplace to comply with this expectation. They want to be imposing figures. If they yield to this temptation, they soon become not only imposing, but impostors and charlatans. According to the demands of their place, time, and race, the false initiate will be an ash-smearing yogi, a Simeon Stylites, or a Cagliostro. "Initiation" into some secret doctrine has been the gate to this path, not in Eleusis alone, but in many other places and times.

The true mystic knows but one initiation. "Not any secret doctrine, but awakened consciousness of the Unseen is real initiation. It may or may not lead to thaumaturgical powers, but it certainly and always leads to selflessness and self-conquest, to faith and love, and to a perfect morality. The initiate then desires to live as a man with men, seeking not in any way his own glory, but to heal men's sicknesses, to pacify their oppositions, and to purify their hopes. Powers which seem miraculous may accompany him, when this process is complete, but they are not of the essence of the matter.

The writer of this book* has discovered this open secret, a secret which though open, is known to very few.

"Let us try," he says, "to imagine a human being devoid of the weaknesses of the ordinary person; a being who is utterly beyond the feelings of selfishness, vanity, jealousy, anger, hatred, and other 'vices' of a kindred nature; moreover a being who possesses a consciousness so intense, so infinitely alive, as to warrant the expression *super-consciousness* rather than *life*. And this super-consciousness of necessity embraces a continual sensation of unconditional bliss and unconditional Love, conjoined with which is a supreme wisdom and power."

This is the key to the book, which well deserves study. It is the story of a man (said to be a real personality concealed under the name of Justin Moreward Haig), who has received this true initiation, at least up to a certain point. It is a study of his behaviour when brought into contact with the conventionality of hide-bound and commonplace people, with the criminality of the avaricious, with the unchristian piety of the religionist, with death, jealousy, and fastidious daintiness before the facts of life.

"Conventionality, my friend, is one of the worst forms of vanity because so insidious. Mrs. Darnley, poor creature, is a coward by reason of her vanity; her one fear in life is what others will think. She does not live in the great world of love, but in a prison."

"The law of cause and effect punishes people by reason of its own nature, therefore nobody need trouble to punish another by exhibiting anger, or by any other method."

"All sins are but searching for happiness in a wrong direction, and all sinners are but children who will eventually grow up. Tolerance is the recognition of this fact."

"To live on earth and to be devoid of love is a misfortune which pursues a man after his death. The creed of lovelessness is the worst of all creeds, and to be without love in the post-mortem existence is, as it were, to be without breath in this—to half exist merely—that is why the harlot is nearer the kingdom of Heaven than the (loveless) Pharisee. Death does not change a person's character."

Many more extracts showing equally wise insight might be given.

But there is one aspect of the matter which is liable to great and dangerous misapprehension,—an aspect which in the present state of human consciousness it is inadvisable to proclaim. In the next life there may be no marrying and giving in marriage because there is no sexual generation. But on earth there are both. And marriage, whatever more it may be and should be, is primarily a *contract*. To proclaim that jealousy is wrong is easily perverted into a sanction for the "free love" which strikes at the root of all human stability. It may sometimes be impossible to retain love, and that is strong argument against loveless marriages, but it should always be possible to keep a contract. The author does not deny this, but jealousy is dealt with in a way which might lead the uninitiated to think that he does. *Corruptio optimi pessima.* S. DE B.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donation: Mrs. Simpson, £1.

THE pamphlet on "Spiritualism: Its Position and Prospects," a reprint of the article by the Editor of LIGHT in the January "Quest," is on sale (price 4d., post free 5d.) at this office, and can be supplied to societies and others at special rates, i.e., 4s. dozen, 12s. 6d. for 50, 25s. for 100, post free.

* "The Initiate." By his Pupil. (Routledge and Sons, 7/- net.)

A CONVERSATION WITH QUEEN DRAGA.

REMARKABLE SEANCE AT MERTHYR TYDFIL.

BY COUNT MIJATOVICH.

[Count Mijatovich was for some years Serbian Minister to the Court of St. James's. He has held high positions in the Government of his country, including that of Chancellor of the Exchequer, and has been closely connected with some of the leading events in the politics of Eastern Europe during the last thirty years.—EDITOR, "LIGHT."]

The Committee of the Merthyr Temple Society did me the honour to invite me to address their friends on their Society's anniversary, February 29th. I had the great pleasure to address on that day three overflowing meetings, speaking to them of the facts of my experience which led me to become a Spiritualist.

But my present object in writing is to furnish LIGHT with a report of a seance held on the preceding evening, February 28th, in the house of a most respected and justly popular gentleman at Merthyr.

The medium was not a professional psychic, but a private gentleman who does not like his name to be published. The sitters were four ladies and five gentlemen. The medium wished that we should take all possible precautions and insisted that we should bind him to his chair by as many ropes as we liked. And we did bind him to the chair—as I thought with superfluous energy and astuteness.

After the lights had been extinguished and a hymn sung, the controlling spirit of the medium announced himself by greeting several sitters by their names as an old friend. I was told by those who sat next me that this control is an old Chief of the Red Indians, by name "Black Hawk." He seemed for a moment puzzled by my presence. "You are a stranger here," he said to me; "you are a foreigner, you are a diplomatist, and I am glad to meet you, as I think I can say that in some way I belong to that profession, having in my own life occasionally done some diplomatic work."

Sounds resembling the ringing of bells were heard in the room, and then several more or less dimly lit balls and tongues began to float about the dark room, some of them flying towards me up and down. A lady amongst the sitters was addressed by a spirit, and the two held a conversation in low tones. Another sitter was addressed by another spirit, but I could not hear their short conversation.

Then I felt, or was conscious, that somebody came close to me, and a voice, heard by all present, said: "*Gospodine Chedo*" (not "Cheddo," as my English friends call me!). This is Serbian for "Mr. Cheddo." I asked, in Serbian, "*Ko ste vi?*" (Who are you?). The spirit answered, "Draga!" "*Kralyitsa Draga?*" (Are you Queen Draga?) I asked. "*Yeste, i mlo mi ye shko ste dosli, verni nash prijatelju!*" she answered (Yes, and I am pleased that you came, our faithful friend!). Another spirit added in English, "The trusted friend of my father!" I did not hear well, and asked, "What do you say?" Then "Black Hawk" answered loudly, "He says you are the trusted friend of his father!" I suppose, but I am not sure, that it was the spirit of King Alexander who spoke, as I was more intimately connected in Serbia with King Milan, Alexander's father. Every word of this conversation was heard by every sitter.

On the request of "Black Hawk" another hymn was sung, lights began again to float about the dark room for a few seconds, and then the controlling spirit said in his clear and loud voice, "And now the Royal Lady brings you some flowers!" I felt immediately a lady's hand placed on my right shoulder. And then two bunches of some flowers were placed first on my head and then slowly drawn down my face. Evidently the spirit held in each hand a bunch of flowers. Three times she placed both bunches on my forehead and slowly drew them down my face. The last words of "Black Hawk" to me were, "Keep the flowers as a souvenir of the Royal Lady!" When the lights were turned on I discovered on the floor before me a few narcissi, which I picked up and keep now as a sacred souvenir of this remarkable seance.

As I said, the seance was held on Saturday evening. On Sunday, between 6 and 7 p.m., I was sitting on the Temple platform, waiting till the people, who had been standing patiently outside for a whole hour, could enter and take their places for the second meeting of that evening (the third one of that day), when the so-called "Blind Boy"—who is really a handsome young man and every inch a gentleman—was brought to me at his special request. Physically blind, he possesses remarkable spiritual clairvoyance, of which he gave astounding proofs at the meetings. He knew nothing about the previous night's seance. Shaking hands with me he said, "I wished to be led to you to tell you something. While you were speaking this evening, I saw the spirit of a lady coming to you, and taking a position behind you. She was a handsome lady, dressed in a robe of white silk, wearing a diamond ornament in her black hair, a necklace of pearls, and some gold chains, and holding, in her left hand, a small golden ball with a cross on it. She had beautiful large dark eyes, a face somewhat oblong, but not of English complexion, rather pale but of peculiar warm paleness. Do you recognise her?" "Yes," I answered, "your description gives me the accurate portrait of Queen Draga of Serbia!" The young man (Mr. Arthur Clapton, to give his name), added, "She came to you smiling and evidently pleased!"

I think I ought to add here a few remarks which may

explain why the spirit of Queen Draga comes to me at almost every seance at which I am present. When King Alexander married Draga Mashin (the Court lady of his mother, Queen Natalie) in 1900, I did not hesitate to express my disapproval of that marriage. The consequence was that King Alexander recalled me from my post of his Minister to the Sultan Abdul Hamid, and placed me on the retired list. But when, after the cruel assassination of Queen Draga in 1903, her enemies began to slander her personal character and morality, I did not hesitate to defend her publicly. I did so also in my English book, "A Royal Tragedy," and in my latest book, "The Memoirs of a Balkan Diplomatist." Perhaps it is because I defended and do defend her character that the poor Queen comes so often at seances to give me a few friendly words. I am deeply touched by those words, and am grateful for them.

HOW SPIRITUALISM HAS RATIONALISED
A FUTURE LIFE.

A RE-STATEMENT AND A REMINDER.

BY MRS. PHILIP CHAMPION DE CRESTIGNY.

It will be generally admitted that a remarkable change is coming over the common trend of thought with regard to the hereafter, not only on the part of thinkers and philosophers, but also among the mass of people who are content to let others do their thinking for them.

Not so many years ago a general impression of a diaphanous sort of existence, mixed up in a vague manner with wings and crowns, mostly due to a miscomprehension of the Biblical text, was prevalent. These views had been taught for centuries by an orthodoxy which it was considered, if not absolutely wicked, at least very bad taste to question. They rested on foundations so frail that they might almost be called no foundations at all; the inadequate structure crumbled at the first touch of open-minded investigation, the most casual assault of logical enquiry. That conditions hereafter should be under no particular rule of law was accepted without any undue straining after probability. The Church itself accepted contradictory dogmas without considering it necessary to probe below the surface. Take the state immediately following death. We were told, on the one hand, that on the dissolution of the body, the "soul," in a long (and, one presumes, bodiless) sleep, awaited the Day of Judgment, when, reunited with the physical body, it would rise from the grave; on the other hand we were asked to believe that at the moment of death the "soul" went immediately to its own place in either Heaven or Hell, for ever. In the latter eventuality a subsequent Day of Judgment seemed superfluous.

Gradually this unreal, untenable impression of the next step in an orderly evolution is giving place to a far nobler, more rational interpretation. Even orthodoxy, slow to move, is being pushed from the old ruts into cautious acceptance of a different state of conditions after death from those it has been in the habit of promulgating. Men are beginning to picture, half unconsciously, a world they can to a certain extent understand; a world it will be good to live in, where work begun here can be completed, and pleasures enjoyed here—when not of the grosser sort—will still be open to enjoyment there. In vain was it for orthodoxy to tell us there was no death and no final parting; so long as we were to find ourselves in an intangible world, and our friends diaphanous angels, the parting with what we had known here would be very real indeed, and irrevocable.

But this new world to come, that is beginning to impress itself on men's minds, is a real world, and its occupants alive as we mean it, with real bodies, solid to one another and to the conditions surrounding them—a real world with trees and houses, cities and gardens, no mere phantasms of familiar things. The Church is beginning to accept this more reasonable conception: imperceptibly, stealthily, it is making headway, engulfing the old superstitions of harps and unceasing adoration, and substituting for a prospect that made little appeal to man's reason the promise of a world he can appreciate and understand. The news is now breathed in the pulpit that has long been hinted at in the street; and the wide publication being given at the present moment to some of the messages that have won their way through will swell the wave of conviction that will finally spread over the world.

And to Spiritualism this subtle transformation in the trend of thought is due. Had it not been for investigators willing to experiment and give results, by means of mediums of different lines of power, demonstrating physical phenomena and other appeals to our five senses, including messages from those on the other side describing life and conditions there, we should still be where we were before the rappings in the middle of the last century inaugurated a fresh era in the philosophies of a future existence. These, followed by Professor Drummond's remarkable book, "Natural Law in the Spiritual World," appearing after a decade of Herbert Spencer and the so-called atheistical literature of the latter part of the nineteenth century, sowed the seed germinating at the present moment. When Churchmen say it is of the devil, it should give them pause to remember that the source from which they are deriving this new conception of the world to come, and learning to read the Bible with a clearer comprehension, is, what is called in general terms—Spiritualism.

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A VOICE FROM THE PAST.

COUNSEL THAT FITS THE PRESENT HOUR.

We regard Andrew Jackson Davis as amongst the wisest teachers of our spiritual philosophy. In his book "The Present Age and Inner Life," written as long ago as 1853, he has some counsel regarding Spiritualism, which is singularly appropriate at this time. We feel we cannot do better than give some passages from the chapter entitled "A Voice to the Insane" in his own words.

In those days, as in recent years, the accusation that the "manifestations" produced wholesale insanity was being forcibly urged in the Press.

After pointing out the illogical nature of the charge which would imply that life itself is an evil thing because so much poverty, disease and misery grow out of it, the "Poughkeepsie Seer" writes:—

If I could see no other argument against the Advent doctrine or the religion of the Churches than this weak logic, I should accept them at once as being sound and invulnerable. All religions have accomplished something towards distressing and diseasing the human mind, and the logic, when applied to them, is as potent as when employed against the manifestations.

Later in his argument he observes:—

It is a remarkable fact that the principal causes of insanity, even where the manifestations are most abundant, are Intemperance, Sensualism, Love, Money and Religious excitements. Public report, which is never wholly truthful, in consequence of the difficulties attending the acquisition of facts, gives us to understand that about fifty persons have been mentally deranged by the manifestations. But even granting this to be true (which it is not) does it prove that the New Developments have a bad tendency? Quite the contrary. For there are now in the United States nearly five hundred thousand persons more or less interested and believing in the doctrine of spiritual intercourse. Fifty of this large multitude are supposed to be injured! Can the proprietors of steamboats and railroads give as favourable a report? Can the lightning in the heavens be praised for doing less injury?

This was nearly seventy years ago. Intelligence has grown apace in the meantime, and the arguments used by Davis are less necessary than they were. They have become obvious. The sensible person arrives at them easily from his own observation.

After some warnings addressed to the excitable, the over-enthusiastic and the over-sensitive who enter upon an investigation of Spiritualism, A. J. Davis proceeds:—

Almost all instances of insanity through the manifestations are traceable to an undue trifling with the subject to begin with, then a sudden conviction of its truth, then excessive elation or anxiety in consequence of some extravagant promises made to them by professedly guardian spirits; then getting involved with what are termed "evil spirits" and troubled by contradictions; then mentally exhausted by rapid vibrations between doubt and faith; then filled to overflowing with the idea of being an important personage in the eternal designs of Providence, having some ponderous mission to accomplish; then over-anxious to undertake it; then angry with the remonstrance of friends, and finally becoming a sad candidate for the lunatic asylum!

Not always the last-named result, we may add, for in many years' experience we have observed some few cases in which the unbalanced inquirer, having gone through all the previous phases, has merely ended in becoming a nuisance by reason of his fanaticism and vanity, which might equally have been developed in some other pursuit. All subjects have their extremists and cranks. Davis remarks that, while he admits the manifestations may have acted in some few instances as the secondary causes of insanity, they are never the first cause. There must necessarily exist some predisposition in the mind, or a diseased constitution, in

consequence of repeated violations of the organic and mental laws. "With such a foundation to begin with, it is easy for the person to tread the path of experience above described."

And here he gives a piece of valuable advice to the "excitable":—

Should you get where you believe yourself to be a chosen instrument in the hands of Providence to do some extraordinary work, then look to thy health of body and mind, for there is no philosophy in the conviction.

As he goes on to point out, every son and daughter of Man has a mission to perform. The laws of Nature provide for that, but there is nothing supernatural in it. "Be patient and joyful in your existence, but never fanatical and irrational."

Finally, let us take the penultimate passage in the chapter, in which Davis, the expounder (but not the author or inventor) of the "Harmonial Philosophy" which he taught, wrote:—

In conclusion, let it be impressively understood that insanity is no legitimate offspring of either Spiritualism or the Harmonial Philosophy. Spiritualism may be full of contradictions and troublesome experiences; it may be replete with apparently evil and unwholesome manifestations of thought and physical evidence; it may offend the existing notions of propriety and develop several seemingly unmeaning things; yet when rightly apprehended it is simply a rational demonstration of the nearness of the two worlds to each other; it is a plain, undeniable proof that "there is no more death"—that earth-born minds, our relations and friends, come back to us clothed with bodies both substantial and immortal. How rational is this! Can a truth develop insanity? If it be insanity to believe in this glorious demonstration of eternal life, let us pray never to have our reason restored!

The world has travelled a long way since Davis wrote "The Present Age and Inner Life," and his words, wise as they are, may sound a little quaintly in our ears to-day. But he has the root of the matter. Human survival is a truth, whatever happens. And truth carries its own vindication. Whatever of misery and mischief attends its advent comes of abusing, perverting or opposing it for selfish ends, and even then it is not the truth that suffers, it is mankind, innocent and guilty alike, for we are all "members of one body." That is why every good cause has its martyrs and sufferers who must endure for a season, assured of richest compensations in the end.

THE MYSTICISM OF MATTER.

A SUGGESTION TO NOVELISTS.

From a Chicago correspondent, a man of standing in the American railway world, we receive the following:—

The layman, the man in the street, is beginning to study somewhat the electrical constitution of matter and all that the theory implies. It is commencing at last to be clear to an increasing number of people that *a priori* there may reasonably be more "mysticism" in physical matter as we know it, or as it appears to us objectively, than there is, or would be, in any psychic substance or form made out of the primal ether.

In man we have a creature composed chiefly of H₂O, and a few other chemicals, which is capable of expressing emotion and affection, and endowed with the power of introspection, or self-criticism. It is really more mysterious and a greater miracle, considering the gross materials of which he is composed, than any etherial personality.

If the cohesive power which holds physical matter together is the ether of space, and if, indeed, the latter is (as orthodox science is now ready to admit) the primal stuff of which physical matter is made up, does it not follow as a logical consequence that the real "miracle" is the ability of the grosser product to possess and manifest powers which are denied to its source?

My suggestion is this: That a strong novel, such as would come from the pen of Sir Arthur Conan Doyle or H. G. Wells, be written from the viewpoint of an inhabitant of etherial realms, who visits the earth and at every turn is surprised at the ability of such a creature as man, composed as science says he is, to live and labour, in this earthly environment. Such a novel might help to convince the world at large that the reality of psychic life is *a priori* more "thinkable" than that of our objective existence.

The average man is too prone to think of our life here as being very simple, and the psychic life (if he even grants its existence) as something mystic and complicated, whereas in all probability the contrary is true.

FROM THE LIGHTHOUSE WINDOW.

The Conan Doyle-McCabe debate will have taken place before our date of issue. Needless to say this event has excited intense public interest, and hazarding a guess, we should imagine that it will prove that Spiritualism and psychic research are now no longer on the defensive, but are able to take a challenging attitude towards Materialism and Sadduceism in all their forms.

Mrs. Susanna Harris has returned from a visit to Christiania, where her mediumship was the subject of interesting experiments by the psychic investigators in that city. We are promised a report of these later.

The announcement by that popular periodical "Pearson's Weekly," recently, that "The Dead are Very Much Alive" in the form of an article by the Editor of LIGHT was followed by a symposium, "How I Know that the Dead Live," in which Sir A. Conan Doyle, Lord and Lady Molesworth, Mrs. Philip Ch. de Crespigny, Mrs. Violet Tweedale, Miss Felicia Scatcherd, Dr. Ellis Powell and other prominent supporters of the movement took part.

Mr. Horace Leaf will repeat his famous lecture on Materialisations at Mortimer Hall on Tuesday next. Those who have not seen the wonderful collection of pictures he exhibits should not miss this opportunity.

Miss Maud MacCarthy, whose series of lectures is exciting much interest, announces that on Sundays March 21st and 28th she will deliver two special extra lectures devoted to "The Story of Our Group." In these she will give an account of how the remarkable messages received at Glastonbury were communicated.

The Psychical Research Society in connection with the Working Men's College, St. Pancras, had the privilege last week of listening to a very able address from Dr. V. J. Woolley (a member of the S.P.R.) on "Multiple Personality." There was a large attendance and the utmost interest was shown in the proceedings. Mr. Heber J. Rider, the Hon. Secretary, is to be congratulated on the healthy state of the society. Mr. Ernest Meads is to address the members on March 17th.

Miss Lind-af-Hageby charmed her hearers at Portsmouth on February 29th in an address marked by power and eloquence. She is leaving for France this week on a short visit.

In its report of the above meeting the "Portsmouth Evening News" says, "Recently the Churches have decided that women shall not enter the ministry, but had the reverend gentlemen who refused admission to the fair sex been at Portland Hall last night they would surely have wished to reconsider their decision, for no more attractive exponent of a creed could be found than Miss Lind-af-Hageby, who spoke on 'Spiritualism and Modern Thought.'"

The "Daily Graphic" has an account of a young girl belonging to a well-connected family who has recently been "impelled" to write down musical scores. The music is said to be of an original character, while the girl has no musical tastes and no knowledge whatever of music. It is suggested that the music is being communicated to her by an elder brother who died some years ago, and who was a gifted musician.

The newspaper in question makes the now hoary comments that the girl is "a perfectly healthy, normal type," and that she has "never taken any interest in Spiritualism." We might remind our contemporary that many people have, or become possessed of, psychic powers without being aware of the fact.

We read with some surprise in "The People" (March 7th) a complaint by Dr. Haydn Brown that for years the Society for Psychical Research has exhibited "a proneness towards admitting any amount of so-called proofs in favour of the idea that spirits do actually communicate," and that it shows "little or no patience with, or desire to receive, any words whatsoever, written or spoken, that were against the idea." In short, Dr. Brown complains of the credulity of the S.P.R.! "Oh day and night, but this is wondrous strange!"

To say that we read this dictum of Dr. Haydn Brown with surprise would be but mildly to state the case. We felt as we imagine the gardener felt when he read Mark Twain's agricultural article exhorting persons who cultivated potatoes never to shake them down from the vine! It is truly astonishing in view of the frequent dissatisfaction expressed at the sceptical and generally conservative methods of the S.P.R.

For the hundredth time we have read the argument that because a scientist is an authority on astronomy or chemistry, he is not necessarily to be regarded as an authority on Spiritualistic phenomena. It reaches us in the form of a letter just received. The authors and sponsors of this particular argument seem to overlook the fact that the great scientists who support the idea of psychic phenomena do so because they have made themselves authorities on the subject by study and experimental research. In any case it is a puerile objection—indeed, it is rather impudent to offer such infantile instruction to experienced Spiritualists.

From Glasgow we hear encouraging reports of developments in the phenomena of direct voice and psychic photography.

The Rev. Thomas Naylor, last year president of the New-castle Free Church Council, interviewed recently on Spiritualism, said he desired to keep an open mind on the subject. He added that a difficulty with him was that messages should have to come through confused, and often doubtful, media.

Mr. James Lawrence, Secretary of the Spiritualists' National League of Defence, in a reply to the Rev. A. A. Lee (another critic) who takes the same objection, writes, "Why should he object to the office of mediumship, since he is one himself, standing as the interpreter of God's Message, in his way, to the members of his church? Quite fairly, may I ask, 'Why does not God directly preach to the people of St. James?'"

The Rev. Dr. Worcester, the rector of an Episcopal Church in Boston, Massachusetts, shows a courage in dealing with Spiritualist facts which might be more widely imitated. In a sermon reported at length in the American Press he says, "Whether the dead are able to offer us proof of their continued existence and of the preservation of their memories is a matter for men of scientific training, both in the laws and possibilities of the mind, and as to the nature of evidence, to determine. Almost all such men who have taken the trouble to make the necessary experiments in this field have obtained evidence which has settled the question for them forever. Already a considerable number of persons possess certain knowledge on this subject which no scepticism can shake, knowledge that will soon become the common possession of mankind." We are indebted to the courtesy of an American correspondent for a report of the sermon from which we quote.

A new religion, "the pious denomination," has appeared in the little German town of Falkenberg, near Halle, and is making converts so rapidly that the remainder of the population has called on the Government to take steps to restrain it, says the Berlin correspondent of the "Daily Mail."

Not only do the devotees claim that they are in special and permanent relations with the Holy Ghost, but they also allege that the spirits of their departed kinsfolk regularly appear to them. Particularly are the many war widows of Falkenberg said to be in close contact with their dead husbands.

Miss Irene Toye Warner, in the course of a recent article in the "Bristol Times," writes: "Spiritualists, like orthodox Christians, are of various shades of belief, in fact they include followers of all possible forms of religion both Christian and Pagan. There are millions of Chinese, Japanese, Hindu, African, and American, and other races, who are also Spiritualists. They are scattered all over the world among every race and language and religion. They differ widely in culture and intellect, but they are all united in the great fundamental fact of the survival of the spirit in the psychic body after the death of the physical body. Spiritualism is the foundation and upholder of many religions and the destroyer of none. It is the only actual answer to Materialism and therefore the most valuable ally of Christianity."

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

Mr. Vout Peters, L.S.A., 3 p.m.

Mrs. S. Fielder, Stead Bureau, 7 p.m.

Mr. Horace Leaf, Mortimer Hall, 7.30 p.m.

Wednesday:—

Mrs. Starl Bush, Delphic Club, 5 p.m.

Thursday:—

Social Meeting, L.S.A., 7.30 p.m.

Mr. Percy Street, Stead Bureau, 3.30 p.m.

Friday:—

Mrs. Wallis, L.S.A., 4 p.m.

Rev. Walter Wynn, Delphic Club, 5 p.m.

A STRIKING FEATURE OF MRS. LEONARD'S MEDIUMSHIP.

BY THE REV. C. DRAYTON THOMAS.

BOOK-TESTS.—II.

(Continued from page 78.)

It has been objected that it is physically impossible to obtain correct information from the pages of a closed book. Possibly so. But we are dealing with powers no longer limited by our physical conditions. Limitations may remain, but they are not as our limitations; the powers of a freed spirit transcend ours and we can but study the facts brought before our notice, endeavouring to deduce the laws governing their origin. How is it that the exact page can be correctly given? I was informed that this was one of the greatest difficulties, as the "sensing" method did not enable the spirit operator to decipher the number printed on the page, and so calculation was necessary. The impression left on my mind by attempted explanations of the method used was that, when a page had been fixed upon as containing a thought suitable for the test, the operator counted the pages between that and the commencement, and that this counting was done by a process similar to that employed by us when we rapidly "skim" a book. The operator starts where the flow of thought commences, and when it ceases and re-commences higher up he concludes that he has passed from the bottom of one page to the top of another. In this way it is found practicable to compute the number of pages between the commencement and the passage fixed upon for the test. When verifying one has to count from the commencement of the printed matter, ignoring blank pages and the printer's numbering. Here is

A PERSONAL MESSAGE.

"The set of books near the door, right hand corner, bottom shelf, first book, page two and about the middle, there find something he wishes you to take as a personal message from him to you." In the exact middle of this page was a line beginning, "Happy, happy, happy!" and this agrees with what my father has frequently described about his state and surroundings. The whole paragraph reads, "At the close of the year 1767 the Earl of Buchan died triumphing in the faith of Christ. He had been in the habit of hearing Whitfield, the Wesleys, and others, at Bath, and had felt their ministry a blessing. His last words were, 'Happy, happy, happy!'" The relevancy of this is unmistakable. But this test was linked with another from the same book:—

THE SUMMERHOUSE.

"Turn two pages onward. Something there reminded him about your summerhouse. It was on the upper part of the page." The top line contained the words: "It has damped." This most certainly described the condition at this date (November 15th) of a summerhouse in which, during the previous summer, I had arranged certain experiments in which my father had shown a keen interest and to which he frequently alluded in these sittings, showing by his remarks that he had minutely observed these objects unnoticed by me, but which I easily verified afterwards.

GIBBON.

"In bookcase nearest the door in your study, third shelf up and sixth book from left. Page forty-three is full of matter that appeals to your father, but he gets the idea from it of discussion and controversy. There is a feeling of Biblical subjects with this book, yet treated of and viewed in a cool, cold way. Many parts of it gave him the idea of a summing up, and a good deal to do with Biblical subjects." All these books had been changed about since the previous sitting. This was a volume of Gibbon's "Roman Empire," and the page was concerned with seventh century dispute about the person of Christ. This is subject matter which would certainly appeal to my father! Also it is here treated wholly as a description of the controversies of the Church and the attitudes of contending sects. It is given in Gibbon's characteristically "cool, cold way," and is inevitably a continual "summing up" of the views of the disputants. Added to the above description was the following: "Near the top of this page is a reference to the young man who came last time to speak to you here. You will see the direct clue, something very much connected with him." I must explain that at the previous sitting there had been some evidential messages from an old friend whose favourite subject was Greek. On the occasion of my first visit to Mr. Vont Peters, two years previously, he had been accurately described and termed, "your Greek friend." In the present sitting, when the book-tests had been given, he spoke again through Feda about many things and reminded me of his love for Greek studies. With this in mind I anticipated that on this page there might be some reference to his favourite study. There was! The word "Greek" appeared in the sixth line in the phrase, "The Greek Clergy." I had not read this particular volume. It will be noticed that every point given is correct and there are six in all—matter interesting to my father; discussion and controversy; Biblical subjects; treatment in cool, cold way; summings up; reference to Greek near top of page. To any who suppose that this might be coincidence

I would urge a trial among their own books; let them open fifty at random and see if they once obtain these six points. I have made prolonged experiment. With single words it may frequently succeed; with linked statements very seldom; while with a number of tests from the same page, or on definitely related pages, the possibility of coincidence may be disregarded.

"COGITO, ERGO SUM."

"Shelf below the top, ninth book from the left; on page twenty-four, about half-way down, are a few words suggesting something he hopes you think about his talks with you in these sittings." Page twenty-four introduced a new chapter and only commenced half-way down. Its first words were, "Cogito, ergo sum; it is necessary that I who think should be somewhat. In other words, thought is inconceivable without a thinker; the existence of my thought is inconceivable without the existence of myself to think it." Excellent! Nothing could more aptly sum up my opinion. The conversations through Feda as interpreter (at that time he had not learnt to speak to me direct as is his present custom) exhibited thought based on my father's earth recollections, together with newly gained knowledge of evidential matter which I could verify and which evidenced acute intellect. "By their works ye shall know them"; I know Mrs. Leonard, and as a result of over fifty sittings I now know Feda, also I know my father. The evidence for the existence of all three is very strong!

THE CHURCH OF ROME AND SPIRITUALISM.

AN IMPORTANT PRONOUNCEMENT.

In the following important letter in the "Nottingham Guardian" (March 2nd), the Roman Catholic Bishop of Nottingham thus outlines the attitude of the Roman Catholic Church towards psychic research:—

SIR.—It may perhaps be of interest to your readers if you will allow me to explain the real attitude of the Catholic Church towards Spiritualism by quoting the following passage from an interesting lecture on this subject delivered by the Rev. H. Thurston, S.J., before the Catholic Truth Society at its conference held in Nottingham last September. After citing a criticism by Mr. J. Arthur Hill in his work on Spiritualism, to the effect that "the Roman Catholic agrees that things happen, but says that they are diabolical, and appealing to the fears of the ignorant warns the public off"; and also the following words of Sir Oliver Lodge: "I have no wish to shirk the ecclesiastical point of view; it is, indeed, important, for the Church has great influence. But I must claim that science can pay no attention to ecclesiastical notice boards; we must examine wherever we can, and I do not agree that any region of inquiry can legitimately be barred out by authority"; the lecturer went on to say, "Now when these good gentlemen speak of 'warning off' and 'barring out' they are, unintentionally no doubt, but none the less perniciously misrepresenting the Church's action. The Church has never condemned the investigation of psychical phenomena for a serious scientific purpose. Even if the Society for Psychical Research were a Catholic organisation which, of course, it is not, it would be untouched by the anathemas complained of. The Holy Office has not forbidden the faithful to remain members of the Society for Psychical Research, as, on the other hand, it has forbidden Catholics to belong to any branch of the Theosophical Society. No doubt the Church, as Sir Oliver Lodge complains, has set up notice boards, but the legend which they exhibit is not 'Trespassers will be prosecuted,' but just this: 'Danger, keep off the ice.' Endorsing the experience of long centuries, the Church has decided that the attempt to communicate through unhallowed channels with the spirits of the dead is full of grave peril for all, especially for the unbalanced, the heedless, and the curious, who are the most likely to embark upon it." There is nothing dangerous about this. On the other hand it seems to be very safe, prudent, and withal broadminded.—I am, sir, &c.,

+ THOMAS, Bishop of Nottingham.

St. Barnabas's Cathedral, March 1st, 1920.

"LIGHT" SUSTENTATION FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
Colonel Berry	5 0 0
Mrs. Oldham	0 5 0
Mrs. Irvine	0 3 0

COMING EVENTS.

(FOR DETAILS SEE ADVTS.)

March 30th.—Sir A. Conan Doyle, Battersea Town Hall.
 March 30th.—I.S.A. Annual Meeting.
 March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

THE PROBLEM OF IDENTITY.

SOME EXAMPLES FROM PERSONAL EXPERIENCE.

BY MISS F. R. SCATCHERD

(Editor of the "Asiatic Review").

No fully informed person to-day denies the phenomena associated with the faith and practice of Spiritualism.

A Bishop of Durham may declare that God does not wish man to discover hidden truth, a Dr. Schofield may label Spiritualism as the manufacturer of maniacs, and a Maskelyne denounce as imbeciles those who do not share his negations, but the full-orbed sun of Truth pursues its path as little deflected from its destined orbit as the physical sun by the erroneous conclusions of a pre-scientific age.

I should like to touch upon one question, however, that troubles even the experienced investigator at times—that of the identity of the communicators. I believe the only present solution will be found to lie along the lines that would be accepted as evidence of the existence of a living person with whom his friends could not hold direct communication.

When I was a child my parents were visited by a handsome woman who wanted their advice. Later I learned the nature of her trouble. Her husband, a banker, had disappeared over twenty years before. An individual had just turned up who claimed to be the missing man, but neither the latter's wife nor his friends could trace in the claimant any resemblance to the long-lost husband and friend. The knowledge the claimant evinced might have been gained at second hand. Things he should have known he could not recall.

Finally it was remembered that the husband in his old business days had an original method of making up his books. The stranger was taken to the ex-banker's office and the books placed before him as if but a day had elapsed since his last inspection, while those who knew his speciality watched him narrowly. He passed the test triumphantly and was hailed as their long lost chief, although his wife told my father that she never shared their conviction. I felt sorry for the poor man, regarded as a stranger by his own family, and the problem of how one could prove that one was really oneself assumed an uncanny fascination for me.

Later on I was not surprised to find that "friends on the other side" had often great difficulties in establishing their identity.

Professor Alfred Russel Wallace, hearing that I had received communications from Professor Huxley, asked me to come and see him. He questioned me closely and then said in slightly disappointed tones:—

"Yes—that was very like Huxley, yet it does not carry unshakable conviction as to his identity to my mind. Have you told me all?"

"No, I have told you only striking things, not trifles relating to myself personally," and here I smiled as a quaint episode flashed into my mind.

Quick as lightning he exclaimed: "Why are you laughing? What is in your thoughts now?"

"I was thinking how Huxley succeeded in curing me of a defect that was much annoying a friend," I said.

Fixing me with his penetrating eyes he exclaimed: "Tell me all about it."

"Well, then, here it is. I was walking in the Alps with my friend. She was taller than myself and three of my steps barely measured two of hers. So I was always behind like the 'tramp's wife.' Especially on the wide tracks was it annoying to find me dogging her footsteps. One morning we started off from Champey to Martigny and part of our path lay along a broad road, gleaming with almost luminous whiteness in the already glowing sunshine. I felt Huxley suddenly beside me, as surely as if he had stood there in bodily form. He impressed me with the fact that he had come to teach me how to walk! I felt impelled, by a will that overmastered my own, to make certain movements till a sort of rhythmic harmony set in between the steps I was taking and a swinging motion of the arms. The constraint to make these movements was as actual as if a drill sergeant had been controlling them. At first it was awkward and uncomfortable. Suddenly I fell into a sort of swinging step, and found myself walking easily and well, keeping side by side with my companion all along the white winding road.

"Presently she said, almost indignantly, 'Felicia, I think it is a shame for you to have walked so badly all these days when you can walk as well as I!'

"Am I walking well?" I asked. "May you not be walking less well?"

"She proved this was not so by her watch. Then I told her of my strange experience and she replied, dryly, that Huxley was one of the most sensible spirits she had yet heard of."

Professor Wallace was walking up and down in growing excitement, and then exclaimed:—

"Ah, that was indeed Huxley! That was my dear friend! What endless discussions we used to have as to the relative movements of legs and legs, wings and legs, and arms and legs! Before instantaneous photography he was always puzzling himself as to the exact order in which a horse moved his four feet."

I could give many other examples of the different criteria which are used to determine this question of identity, but the above seem to be rather typical ones.

WHERE NO SECRETS ARE HID.

FINE ADDRESS BY MRS. DE CRESPIGNY.

"Each soul on arrival on the Other Side is judged at sight by its colours—the aura irrevocably proclaims the character. We go to a world in which no secrets are hid." This was an outstanding thought proclaimed by Mrs. de Crespigny in her striking address before the members of the London Spiritualist Alliance, at 6, Queen Square, on Thursday, March 4th. There was a large and very appreciative audience.

The speaker took for her subject, "My Psychic Experiences and What They Have Taught Me." After a recital of some of her experiences, Mrs. de Crespigny remarked, "In fact I have had so many proofs of the reality of spirit communication that I do not think anything could affect my belief." She added that it seemed to her that once anyone had reached such a stage of belief he should devote himself to trying to learn more about the requisite conditions, to improving them and to making them such that those on the Other Side may manifest themselves more easily. At present we knew so little about these conditions. She illustrated one point by a reference to automatic writing. Many people, she said, encountered disappointment and disillusion from this source, but it was because they allowed themselves to be influenced by all and sundry at any odd moment. It stood to reason that their own loved ones could not be expected to be available in this haphazard way. If strict conditions as to regular times were observed there would be much less chance of messages of the wrong sort being received.

It was delightful nowadays, she thought, to find the young generation so eager about the things of the spirit. She found, too, amongst men in the Army and Navy, especially those connected with wireless, a gratifyingly receptive attitude of mind which was expressed in the remark, "And why not?"

She emphasised the importance of developing clear thinking and a strong will while on earth. There seemed to be something in our dense matter which enabled us to strengthen the will here in a way that was impossible on the next and more subtle plane. If that was accomplished we went on more strongly equipped for our progression.

Going to mediums to secure communication with the unseen world was, she considered, a lazy procedure. It was the shirkers' way of getting what we could achieve by developing our own inner and God-given powers—the powers whose cultivation was to mean so much to us when we entered upon the next stage.

Mrs. de Crespigny is a delightful speaker, and to listen to her is a keen pleasure. In addition to a voice of great charm she has the gift of logical thinking. Coupled with it, too, is a play of the imagination which takes us into fields of most interesting speculation. Pressure of space has prevented us from giving an adequate account of her fine address.

At the close Mr. Henry Withall, who presided, expressed his keen appreciation of Mrs. de Crespigny's remarks. Mr. Vout Peters and Mr. C. M. Horsfall spoke in similar terms.

THE WONDERS OF PSYCHIC RESEARCH.

MR. HORACE LEAF'S NEW LECTURE.

Before a large and representative audience Mr. Horace Leaf delivered his new illustrated lecture in Mortimer Hall on Tuesday last. He spoke on "The Wonders of Psychic Research," and the very remarkable series of pictures thrown on the screen, coupled with his judicious explanatory remarks, amply justified the title.

Phase after phase of psychical phenomena was touched upon, and even those present who had a good knowledge of the subject could not fail to be impressed by Mr. Leaf's comprehensive presentation.

Starting with pictures of the famous Fox family, views were shown of levitation, apports, slate writing, spirit paintings, the exteriorisation of the etheric double, psychic rods, materialisation, the passage of matter through matter, and psychic photographs.

The field covered was almost too extensive to permit the lecturer to do more than make the most passing allusions to the various phenomena depicted. To an audience such as was present on Tuesday night, this probably was no drawback, but before a less well-informed gathering Mr. Leaf might profitably slightly limit his scope and thus have the opportunity for dealing in more detail with the different aspects.

Particular interest attached to a photograph of the Goligher Circle in Belfast, with whom Dr. Crawford has conducted his famous experiments. In this was to be clearly seen the psychic rod which is thought to be the operating force in levitation phenomena.

At the close Mr. Leaf was heartily applauded for his intensely interesting lecture, which in future is bound to have an important effect in propaganda work.

TRUTH is always simple, while error is compound, and generally incomprehensible.—A. J. DAVIS.

LONDON SPIRITUALIST ALLIANCE, LTD

A CENTRE FOR INQUIRERS.

The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884. It was formed for the purpose of affording information to persons interested in psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into the objects of Spiritualism, and what it stands for, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner in their search for truth.

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and all who wish to investigate should communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

Mr. Henry Withall, the President and Hon. Treasurer of the Alliance, has the assistance of a capable staff thoroughly acquainted with all matters connected with the objects of the Society. Persons, therefore, who are interested in those objects are recommended to take full advantage of the opportunities offered by the London Spiritualist Alliance by becoming members, and in that way keep themselves abreast with the times, and through the increased knowledge to be gained thereby on matters so essential to one's spiritual welfare, progress a step further on the highway that leads to perfection.

For the information of readers who may be interested in the Constitution of the Alliance (which was incorporated under the Companies' Act in 1896), we may add that its affairs are managed by a Council consisting, as at present organised, of fifteen members. The first Presidents were the Rev. W. Stainton Moses and E. Dawson Rogers. The present acting Presidents are Ellis T. Powell, LL.B., D.Sc., and Henry Withall. The other members of the Council are as follows:—

Sir Arthur Conan Doyle.
H. W. Engholm.
Mrs. F. M. Finlay.
David Gow.
H. Ernest Hunt.
F. Lederer.
Mrs. C. E. Lucking.
W. R. Moores.
D. Rogers (Hon. Secretary).
E. R. Serocold Skeels.
H. Biden Steele.
W. Kensett Styles.
F. Thurstan, M.A.

L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and *LIGHT* acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
V. C. D.	5	5	0
D. R.	5	0	0

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's own self and seeing and appreciating whatever is noble and loving in another man.—THOMAS HUGHES.

MAN'S THREE LIVES.—Man lives on earth not once, but three times. The first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking for ever. In the first stage man lives in the dark alone; in the second he lives associated with, yet separated from, his fellow-men, in a light reflected from the surface of things; in the third his life, interwoven with the life of other spirits, is a higher life in the Highest of spirits, with the power of looking to the bottom of finite things. In the first stage his body develops itself from its germ, working out organs for the second; in the second stage his mind develops itself from its germ, working out organs for the third; in the third the divine germ develops itself, which lies hidden in every human mind, to direct him, through instinct, through feeling and believing, to the world beyond, which seems so dark at present, but shall be light as day hereafter. The act of leaving the first stage for the second we call birth; that of leaving the second for the third, Death. Our way from the second to the third is not darker than our way from the first to the second: one way leads us forth to see the world outwardly; the other to see it inwardly.—From "Life After Death," by FECHNER.

THE TEACHINGS OF SPIRITUALISM.

THEIR APPLICATION TO PRACTICAL LIFE.

BY MARK GAMBIER-PARRY.

The immense and ever-increasing demand for literature relating to psychical phenomena and research gives rise to certain reflections as to what effect a practical study of the subject will be likely to have upon the attitude of the average intelligent reader towards what may be termed the use of life. As the weight of evidence regarding conditions in the after-life becomes more widely appreciated and understood, some modification in pre-conceived ideas as to life's duties and responsibilities, and more especially life's aims and ambitions, may possibly ensue.

One of the greatest lessons to be learnt from what Sir A. Conan Doyle so aptly terms "The New Revelation" is that a very real relationship exists between the use we make of opportunities for spiritual advancement provided here and the conditions that await us in the life hereafter. In most well-authenticated descriptions of that after-life nothing stands out more clearly than the fulfilment of the prediction contained in the words: "Whatsoever a man soweth that shall he also reap." Its effect becomes evident not merely in the realisation that opportunities were deliberately flung aside or mis-used and in the sense of regret and remorse which results from this discovery, but in the actual conditions first encountered. These, it is continually explained, are closely related to, and are directly resultant from, the standard of spiritual attainment reached on earth. Thus we find that the man who has spent his life solely in the pursuit of wealth or in the gratification of selfish desires inhabits, on passing over, a far less lofty sphere than the man whose self-sacrificing endeavours on behalf of others have enabled him to reach a high standard of spiritual development. In this fact is to be found the very essence of Divine justice. And the infinity of different states and surroundings, graded to harmonise with every moral condition, clearly proves that the Great Beyond is indeed a place of "many mansions." Is it too much to expect that when once these facts have been examined, weighed and finally accepted by recognised leaders of thought, a gradual change will take place in popular conceptions of what is meant by the use of life?

It is sometimes argued that the struggle for existence is often of such a kind as to preclude all possibility of effort in other directions than those of daily toil and the pursuit of compensating distractions. In existences of this kind higher aspirations must necessarily play an inconspicuous part. That this is so appears to be due, however, less to any actual inability on the part of the individual to rise to a higher level of worthiness than to the influence of generally accepted notions of uncertainty regarding conditions in a future life about which mortal man can only form a very vague opinion. But it is precisely here that the great truths revealed by Spiritualism take their proper place by presenting an array of facts which, when examined, provide rational answers to almost every doubt and misconception concerning that which awaits us on the other side. When, therefore, it becomes evident that there does in fact exist a certain definite scheme of life in the hereafter which is actually the outcome, the result, and indeed the direct consequence of this one, the man of even mean intelligence may pause to ask himself whether he is making the best use of his chances here in view of what he knows the future holds in store.

A REVIEW by Dr. Ellis T. Powell of Mr. A. P. Sinnett's new book, "Collected Fruits of Occult Teaching," will appear shortly.

ERRATA.—"Questor Vitæ" calls attention to two omissions in the second instalment of his article, "Communion with Spirits" (page 59), which distort the meaning. In the third paragraph of the second column, the words "project a life current" should be followed by "This can only be done by the dual-beings in the plane above or within the personal plane." And in the eighth paragraph of the section "The Great Guides of Humanity," between "remember this earth" and "process," this line is missing: "when brought into relation therewith temporarily by the." We much regret these oversights.

"THE WHITE ROAD."—In Miss Eva Martin's small book of poems under this title (Philip Allan and Co., 3/6 net) we hear the old cry of the soul for release from the cage of its earthly limitations that it may enjoy the fullness of freedom, warmth and light which it feels to be its due—the varied metre of the verse according well with the fire and passion of the emotions expressed. But she also knows the calmer moods inspired by deep reflection and the influence of music, for Miss Martin has the true poet's appreciation of the high mission of that greatest of the arts, and to her the divine strains of a Bach concerto hold in them the word which heals human grief, and "mirror the Perfect Plan guiding all worlds."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. A. Vout Peters. March 21st, Mr. Percy Street.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Miss Ellen Conroy. Wednesday, March 17th, 7.30, Mrs. Wesley Adams.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. R. Boddington; 6.30, Mr. Ernest Meads. Spiritualists' Rendezvous, 3, Farnival-street, E.C.—March 19th 7, Mr. A. Punter, of Luton.

Lewisham.—The Priory, High-street.—6.30, Miss Violet Burton.

Walthamstow.—342, Hoe-street.—7, Mrs. Harvey, address and clairvoyance.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. M. Gordon.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. Ernest Hunt.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Martin. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—7, Mrs. E. Neville. Sunday 21st, at 7, Mr. A. C. Scott.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 17th, 8, Mrs. A. Boddington. Sunday, 21st, 7, Miss V. Burton; public circle after service; Lyceum at 3.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive. Sunday, 11, Mr. Geo. Prior; 3, Lyceum; 7, Mr. Philip Scholey. Wednesday, 8, Mrs. Cannock. 21st, 11, Mr. W. W. Drinkwater; 3 and 7, addresses by delegates of L.L.D.C.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. Macbeth Bain; 6.30, Rev. Robert King. "Some Occult Aspects of Sound." Wednesday, 17th, 7.30, Mrs. E. Neville; doors closed at 7.35. Healing daily, 10 a.m. to 1 p.m., excepting Tuesday and Saturday.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. T. W. Ella, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 address and clairvoyance, Miss Butcher; 7, address and clairvoyance, Mrs. M. H. Wallis. Monday, 7.15, and Tuesday, 3, public meetings for psychic readings, Miss Butcher. Thursday 7.15, enquirers' questions and clairvoyance. Lyceum every Sunday at 3. Forward Movement see special advertisement.

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Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-8
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	3 P.M.	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-8
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-8
*Fulham, 12, Lettice Street, Munster Road	11-15	7-8
Hackney, 240a, Amhurst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-8
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NOTES BY THE WAY.

It was curious to see how prominent the ghost was in the daily papers the morning after the great debate at the Queen's Hall. Not only were there accounts of the debate, but a report of the "Masked Medium" case from which, amongst other interesting particulars, we gathered that the name of the mysterious lady is Molly Winter. Then there was the case of the "Ghostly Woman in White," concerning whom it is stated "a curate says 'Rats!'" (Very inelegant language for a curate.) In short, the papers were full of ghosts and rumours of ghosts. It must be very discomfiting for the Rationalist. We picture him nowadays as a kind of "haunted man," who, having no belief in priests, is unable to try the time-honoured exorcism of "bell, book and candle," although he has certainly tried the book. Perhaps "yell, book and scandal" might be described as the methods of the Sadducee in his endeavours to kill Spiritualism. But we have no fear that Spiritualism will ever, in any sense, "give up the ghost." As for our Press cuttings on the subject, we doubt if ever in the whole history of the movement there were so many articles and allusions in the newspapers. And we have noted as significant the fact that many writers have detected the presence of something really serious in the question, and are dealing with it in a quite reasonable way. The ridicule grows less and less, and correspondingly there is a growth of sympathy, anger and fear—all suggestive symptoms.

Someone complained the other day that the ghost story of the old type is beginning to lose its air of mystery and romance by coming into the realm of science. There is something to be said for the complaint, but only on the literary side of the matter. As we once said in these columns, in our opinion, to make good literature a ghost story should not only be dramatically told, but fictitious. It may have a basis of truth, indeed—as many ghost stories have—but it should be embellished by the imagination and artistic skill of the narrator. Nevertheless, the ghost is being slowly rationalised and brought into the realm of natural law. And we do not think the subject suffers by it, even from the standpoint of the man who puts literary values before life experience. The poets who thought that when the rainbow was brought under scientific analysis its beauty would be destroyed have been proved to be wrong. For science has opened up to us in Nature a fairy-land far most vast and wonderful than any of the fairy-lands of folk lore—a field of romance that has been shown to be inexhaustible.

Perhaps it is because tragedy and comedy are near allied—like madness and genius—that a humorous element creeps into some of the most "eerie" ghost stories. The other day we saw it stated that one of the best ghost stories on record is the one which tells how a maiden lady in a strange room (which, unknown to her, was a haunted one) after locking her door and seeing that the window fastenings were secure, retired to bed, whereupon a thin voice from the bed-curtains remarked, "Now we are shut in for the night!" It is a creepy story with a distinctly humorous element in it. Shortly after reading it, we happened to look through a volume of Tennyson's earlier poems, and came upon a passage which at once challenged comparison with the ghost story so highly acclaimed by the critic.

The passage in question is in the poem, "Walking to the Mail," and we transcribe it here. James, one of the characters in the poem, is speaking:—

His house, they say,
Was haunted with a jolly ghost, that shook
The curtains, whined in lobbies, tapt at doors,
And rummaged like a rat; no servant stayed;
The farmer, vexed, packed up his beds and chairs
And all the household stuff; and with his boy
Betwixt his knees, his wife upon the tilt,
Sets out, and meets a friend who hails him, "What?
You're flitting?" "Yes, we're flitting," says the ghost
(For they had pack'd the thing among the beds),
"Oh, well," says he, "you flitting with us, too,—
Jack, turn the horses' heads and home again."

Here is a ghost story at which we may laugh, especially as it is highly improbable. But even if it were true, it would be funny enough. For we are not of those who think there is anything especially awesome in the existence of a spirit world. We sometimes think this world is a far more solemn and serious business.

THE PASSING OF HELEN MATHERS.

LIGHT for February 22nd, 1919, contained a long article from the pen of Helen Mathers, entitled "At Eventide it Shall be Light," in which the author of "Comin' Thro' the Rye" referred to the cumulative proofs she had received, extending over ten years, of the continued and happy existence of her dearly loved son whose earthly career ended in 1907; and told how she had all through those years been planning two new works—not novels, she had given up novel-writing, but books by means of which she hoped to make other bereaved mothers sharers in the great joy which had come into her life. And now the gifted mother has rejoined her boy. Interviewed by a representative of the "Evening News" towards the end of last week, Mrs. Clara Bone, the friend with whom Mrs. Reeves ("Helen Mathers") was her maiden name) lived at Kilburn, and who tended her in her last illness, said that almost the final words she spoke were of her son: "I am happy; I am going over to Phil," and that "she seemed to see him, for she put out her hand and cried, 'Phil, darling!'" Of the two books she had so long planned to give to the world, one at least may see the light. Mrs. Bone says it is written, and she expects will be published. The author had not finished the revision of the work, but this task has been undertaken by a friend. Warm hearted, impulsive, generous, with much about her of the freshness and vivacity of youth, Helen Mathers lived very close to nature. She was accustomed to spend much time in the open air of the countryside, and draw her life and thoughts from the inspiration of such surroundings. Of her generosity, her great sympathy, the self-sacrifice which made her poor in her later years, we can speak from personal knowledge, for we knew her as a friend. We bid her farewell with keen regret. We wish her all the happiness she worked to bestow upon others.

SPIRITUALISM AND SCIENCE.

BY STANLEY DE BRATH.

IV.—THE UNCONSCIOUS MIND IN NATURE.

In the last article it was shown (1) that the average man is so only in virtue of his physical descent, and (2) that there are latent in him faculties which could not have been developed either by adaptation to the environment, or by natural selection. From these two inferences there flows a third—that rising above the average or falling below it is a matter not of physical, but of mental development. This truism is constantly ignored. It is assumed that mental natures differ. Mental habits differ greatly, but the nature is the same in all healthy children, as many great educators have proved. The great existing differences between man and man (setting aside the terrible influence of racial poisons) are due primarily to differences in Will, and secondarily to mental habits. Nearly twenty years' experience in teaching boys has shown me that they differ far less in intellect than in will. The intellectual development of men depends more on the mental environment *since birth* than on anything else. It is for this reason that Mr. Benjamin Kidd lays such stress on the fact that the "cultural inheritance" of the race, which can be given by teaching, can transform character in a single generation. The physical potentiality is there already in the average child. That teachers so often fail is due to the fact that they inculcate their own conclusions, and appeal to the memory alone, instead of awaking observation and inference; they do not, therefore, cause the pupil's real self to act at all; and they expect to tie the fruits of their own mentation (or more often notions which they have memorised at second-hand) on the growing mind, instead of leading that mind to function on true data applied to it.

This is one of the inferences which proceed from a scientific Spiritualism; but the immediate point now is the nature of the mind to whose existence the latent powers producing Spiritualist phenomena bear witness. For whether some manifestations of supernormal intelligence may proceed from spirits who have passed from the body or not, these manifestations are given, and always must be given, by and through the working of the human psychism; and further, there are many manifestations of faculty, such as the latent memory and hypnotic powers, which are certainly referable to that psychism alone. These latent powers and the conduct of the great organic functions of life are now referred by science to Subconscious Mind.

The operation of the Unconscious Mind in Nature was first developed by Schopenhauer, and von Hartmann systematised it in the "Philosophy of the Unconscious"; they both regarded the creative power as essentially unconscious, and its results as referable to chemical and physical laws only, guided by chance alone, in which they were followed by Haeckel. It was reserved to Alfred Russel Wallace, guided by the Spiritualist facts, to take the first steps towards the discovery that the origin of instincts and of species is to be sought in the Subconscious Mind. Dr. Geley's recent work, "From the Unconscious to the Conscious," has put forward a scientific philosophy which demonstrates, for the first time, the process by which Evolution progresses from primitive Unconsciousness to Consciousness. He, like Wallace, was led thereto by consideration of the supernormal facts.

Following the method indicated in a former article, we shall not go beyond the powers of observation and inference which our faculties on this present plane allow of, and shall take as our points of departure those brought out on p. 26 of the issue of *LIGHT* dated January 24th: that the living being, whether plant, animal, or man, can no longer be regarded as a mere organic cellular complex, but as an organism formed by a psychic energy, itself directed by an Immanent Idea. This psychic energy Dr. Geley calls a "dynamo-psychism."

Considering then this dynamo-psychism and the Directive Idea, as we can observe them in action, they are resident in the organism itself, whether connected or not with any external influence transcending space and time altogether. For the present it is this internal mind only which we shall consider, though in the outcome the evidence for a Divine directive power is quite unavoidable. In any plant we may see that the forming power (a) develops out of primary substance the cells which are to build up the future body; (b) groups them into tissues and organs; (c) carries on the functions of nutrition and assimilation; (d) prepares the reproductive cells which contain the essential form and functions of the species, in potentiality.

As the cells which are the units of life grow by assimilation and division, the dynamo-psychism must be cellular also. It is a Force, and taking the fundamental distinction between Matter and Energy as our guide, we are entitled to conclude that the material cell is but the visible representation of the (to us) invisible etherial cell. As the whole plant is an organic cellular complex, so it must be the representation of an etherial cellular complex—the soul of the plant, made up of all its cell-lives or cell-souls. Interior to that complex, and directing it to the building up of the complete adult form, is the Directive Idea, as inherent in the etherial complex as Energy is inherent in Matter.

No entirely sane man can look at a flower and honestly

think it the result of a pure chance and chemical reactions. One wonders whether Haeckel can ever have considered a flower when he wrote: "The peculiar phenomenon of consciousness is not . . . a transcendental problem; it is . . . a physiological problem, and, as such, must be reduced to the phenomena of physics and chemistry" ("The Riddle of the Universe," p. 65, translated by Joseph McCabe). If we Spiritualists are derided for our supposed "wish to believe" because we testify to what we have seen, surely we are entitled to retort on the materialist school a wish to disbelieve when they refuse to see anything which does not agree with their theories.

There is, therefore, a soul-complex as well as the unconscious cell-soul (admitted by Haeckel), in all forms of plant-life, this soul-complex being informed by a unifying and constructive idea which shows the highest forms of constructive intelligence, while remaining (as far as the plant is concerned) entirely unconscious. If we "consider the lilies how they grow," we shall find a clue to the most difficult problems of Nature and Life.

In the animal, the organic complex which is the body, has an entirely new set of functions co-ordinated to its powers of locomotion in search of food; and these motor powers involve the dawn of consciousness. The subconscious mind, manifest as instinct, is of a higher and more complex order than that of the plant whose nourishment has to be brought to it. To all the constructive and functional activities of the plant, these others are superadded. The chemical and physical laws are still there, but they are used by the biological laws which are associated with the higher development of the subconscious mind. That is to say, the dynamo-psychism which we shall henceforward call the soul, now shows the germ of a mental representation which is best apprehended as a complex within the etherial complex, or as a more complete organisation of this latter. It is a representation of the specific Idea of each form of life by a new form of Energy, identical in nature with the organising energy, but having more kinship with the Idea.

A special line of evolution has produced the insect. The intuitive genius of antiquity, more truly scientific than the materialistic science of the nineteenth century, saw in the caterpillar, the chrysalis, and the winged insect, the type of human life. The larva is the crude material form, the pupa or chrysalis is its disintegration, and the "imago"—the perfect insect—is the image or presentation of the complete Idea, to which the previous changes have led up through the gate of seeming death. In the insect the dynamo-psychism has developed an unconscious mind which shows the most wonderful and unerring instincts, almost devoid of any trace of intelligence. It has no brain, but sets of nerve-ganglia through which that unconscious mind acts, producing a pure automaton. Dr. Geley has shown most conclusively that these instincts cannot, by any stretch of reasoning, be referred to conscious acts become habitual and transmitted from generation to generation. They are the pure guidance of the unconscious mind.

In the higher animals brain development has allowed of the partial replacement of instinct by conscious intelligence. Their intellectual powers are of the same nature as the human intelligence, though more limited in scope and more restricted by instinct. The unconscious mind still has a dominant part, but experience has begun, and as we observe the rising scale we see consciousness progressively increasing, though it has not come to self-consciousness.

The whole geologic record is marked by gradually increasing consciousness. There is more consciousness in the reptiles of the Lias than in the Silurian fishes, more still in the Tertiary forms, and most of all in the highly complex forms of the Quaternary epoch when Man appears on the scene.

HEALING BY A SPIRIT DOCTOR.—Those of our subscribers who are interested in the accounts which have been given in *LIGHT* of healing through the agency of a "spirit doctor" (Dr. Beale), will be glad to learn of the testimony a lady at Bridgend, a sufferer from exophthalmic goitre, bears to the efficacy of the treatment. She writes that since she communicated with Mrs. A. Gibson her throat, eyes, heart and nervous system have gradually become normal. In fact her health, both physical and psychical, is better than ever. "Words," she says, "are powerless to express all my gratitude."

"TRUTH AND ERROR."—A CONTRADICTION.—We have received a very neatly designed little pamphlet containing a long tabular statement setting out the creeds or beliefs of different sects such as Christian Science, Russellism, Mormonism, etc. Amongst these is a statement of the Spiritualistic creed. May we say once again—as we have said so often before—that Spiritualism is a body of facts, and that there is no "doctrine" which can be fastened on those facts except the inference that spirits can and do communicate with the living. The "leading teachers" who are said to proclaim these doctrines for us do so on their own responsibility. Will the compiler of the pamphlet, which is called "Truth and Error," take note of this disclaimer? He could hardly have made the statement regarding Spiritualism if he had realised how many Spiritualists there are who remain in their various Churches and religious communities after accepting our facts. They could not do this if Spiritualism were a separate form of religion.

THE CONAN DOYLE-McCABE DEBATE.

GREAT AUDIENCE AT QUEEN'S HALL.

Extraordinary interest was shown in the Public Debate in the Queen's Hall, on the 11th inst., between Sir Arthur Conan Doyle (representing Spiritualism) and Mr. Joseph McCabe (representing the Rationalist Press Association). Sir Edward Marshall Hall, K.C., presided.

On the platform were a number of the supporters of each side. Included amongst those supporting Sir Arthur Conan Doyle were:—

Lady Doyle, Viscountess Molesworth, Sir Ernest Wild, K.C., M.P., and Lady Wild, Sir George Kekewich, Count Mijatovich, Mr. H. Withall and Mrs. Withall, Mr. David Gow and Mrs. Gow, Rev. G. Vale Owen and Mrs. Owen, Dr. Ellis T. Powell and Mrs. Powell, Mrs. de Crespiigny, Mr. H. Engholm, Rev. W. F. Geikie-Cobb, D.D., Rev. Carmel Robinson, Mr. Ernest Oaten, Mr. and Mrs. Hewat McKenzie, Miss Scatcherd, Mr. E. P. Hewitt, K.C., and Mrs. Hewitt, Mr. Percy Street, Mr. Leslie Curnow, Mrs. Porch, Mrs. L. Boustead, Miss Estelle Stead, Miss McCreadie, Mr. and Mrs. Stanley de Brath, Mr. H. Ernest Hunt, Mr. and Mrs. Horace Leaf, Mr. R. H. Yates, Mr. W. J. Vanstone, Rev. Walter Wynn, Mrs. Humphreys ("Rita"), Miss Nellie Tom-Gallon, Mr. Evan Powell, Mr. Harold Bayley, Mr. R. Boddington, Mr. C. T. Williams, Mr. and Mrs. Snell, Mr. Leckie.

In view of the fact that a verbatim report of the proceedings is to be published, it is hardly necessary for us to do more than give a general summary of the particular points of difference between Mr. McCabe and Sir Arthur Conan Doyle. These, for the most part, revolved round Mr. D. D. Home, the celebrated medium, who was described in the usual terms of opprobrium by Mr. McCabe, and defended by Sir A. Conan Doyle, while reference was also made to Dr. Crawford's experiments, the latter being glibly explained by Mr. McCabe to be due to manipulations by the medium's toe!

Mr. McCabe, who opened the debate in a speech of forty minutes, bluntly declared that Spiritualism "was born in fraud, cradled in fraud, nurtured in fraud, and it was based to-day to an alarming extent all over the world on fraudulent performances." In support of this assertion he relied mainly on phenomena associated with D. D. Home and Eusapia Palladino. He described Home's levitation from window to window as "one of the greatest pieces of trickery to be found in the whole Spiritualistic movement." He challenged Sir Arthur to give the names of ten university professors within the last thirty years who were advocates of Spiritualism.

Sir A. Conan Doyle said that he had studied all the evidence regarding Spiritualistic phenomena, and had tried to follow reason. The same force which brought him from orthodoxy into materialism had driven him out of materialism into Spiritualism. To Mr. McCabe's challenge for 10 university professors within the last 30 years who were advocates of Spiritualism, he offered a list of 160 people of high distinction, including 40 professors. He could not divide all mediums into jet-black ones or snow-white ones. The jet-black ones were hyenas, and no one denounced them in stronger terms than he did. But there were snow-white ones. Sir Arthur asserted, with emphasis: "Our hands are clean. We have done all we could to suppress this horrible traffic." He defended Home, and said that he called him a pure white medium. He admitted that there were some mediums with the real power who, when that power failed—and it was an intermittent force—were immoral enough to fill up the gap by fraud.

Sir Arthur went on to deal with a number of cases within his own knowledge. It was impossible to ignore the cumulative evidence of these and similar experiences. Out of 72 cases of parents who had lost sons and whom he had sent to the same medium six were failures, six were "half and half," and 60 were complete successes. There was nothing vague about the messages received, and names were given. Sir Arthur gave an instance of how his own son came to him, put his heavy hand upon him, and told him that he was happy. He had talked with his own brother, who told him three words in a tongue he did not understand when talking about his wife. Those words were found to be the name of a medium in Denmark, and, exclaimed Sir Arthur, "I swear to you that I did not know there was a Spiritualist Society in the whole of Denmark." Only last week he heard of a case of crystal phenomena. He invited the editor of the "Morning Post" to see the crystal in London, and Mr. Gwynne had written that he saw two or three visions succeed each other and that there was no trickery, although he declined to draw any deductions.

Mr. McCabe, replying, expressed himself dissatisfied with Sir A. Conan Doyle's answer to his challenge, inasmuch as of the ten names he read out two were not university professors, and three were not now and never had been Spiritualists.

"I am sure," said Sir Arthur in conclusion, "Mr. McCabe would not have talked so lightly of this subject if he had known, as I do, the consolation it has brought to

thousands. (Applause.) I am here to-night because I feel deeply the absolute importance of trying to remove those barriers between suffering humanity and this great knowledge which is making its way but which is still held back by honest well-meaning men who cannot adapt their minds to a philosophy which is the negation of all they have been preaching their whole lives." (Cheers.)

At the close there was no public discussion. A vote of thanks to the chairman was proposed by Mr. McCabe, and seconded by Sir A. Conan Doyle.

Sir Edward Marshall Hall, in a few felicitous words, expressed his interest in the proceedings, and his pleasure at the tone which had characterised the debate.

LETTER FROM SIR A. CONAN DOYLE.

Sir A. Conan Doyle writes:—

I have no desire to re-open the Queen's Hall debate in print, but as Mr. McCabe denied certain facts I am bound to show that they actually were facts.

The first point concerns the Professors who had, as I stated, accepted our views, some limiting the acceptance to the phenomena only, and some going the whole way with us.

Mr. McCabe challenged me to produce ten names. I produced a list which I said contained forty names. He, after a casual examination, threw it down on the table with the assertion that as far as he could see, it contained only ten names, two of which were not professors. As a fact the list contained forty-two names, and Mr. McCabe simply bluffed the audience when he pretended there were only ten. The names are:—

Great Britain.—Professors Lodge, Crookes, Barrett, Mayo, Challis, de Morgan, Henslow.

America.—Professors William James, Elliott Coues, Denton, Mapes, Hare, Hyslop, Hyde, Corson.

Continental.—Tornebohm (Sweden), Zollner, Carl du Prel, Weber, Scheibner, Seiling (Germany), Grimard, Richet, Reichel, Maxwell (France), Gigli, Chiata (Naples), Schiaparelli (Milan), Brofferio (Milan), Lombroso, Arnicis, Ermacora, Finizi, Pictet, Margheri, Pio Foa, Forro, Morselli, Geresi, Falcomer, Sans Binito (Barcelona), Ochrowski (Warsaw).

These furnish forty-two names in which I have not included men of science like Dr. Crawford, Myers, Russell Wallace, Varley, and many more who do not happen to have had posts in a University. Of course, the list is by no means complete.

On a second point of fact, Mr. McCabe questioned Lord Lindsay's account of Home's levitation, and put forward the supposition that Home stepped from balcony to balcony outside—so far as one could understand what his supposition was. He quoted the beginning of Lord Lindsay's statement, but he suppressed the end, which surely he must also have read. It runs:—

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about 18 inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home, still entranced, said, 'I will show you.' Then with his back to the window, he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quickly."

How does this fit in with Mr. McCabe's theory of the balcony? As a fact there was no balcony.

Surely, I did not exaggerate when I said that the evidence for this event was clearer than that for many of the historical occurrences which all the world has agreed to accept.

In the allusion on page 85 to the symposium in "Pearson's Weekly" we should have included the name of the Rev. C. L. Tweedale, of Weston Vicarage, Otley, Yorks., as one of the contributors.

M. AUBERT'S MEDIUMSHIP.—In *LIGHT* of the 6th inst. appeared an account of M. Aubert, the French musician-medium. Any readers who desire to learn more of M. Aubert's work are recommended to address their inquiries not to this office, but to Mons. H. Daragon, at the Librairie Française, 10, Rue Fromentin, Paris.

To the question "What use to us on the earth plane is the knowledge of the fact of spirit communication?" the young son of one of our correspondents supplies in a clever little essay the following answer: "The first and foremost use is that to those whose lives here have been what the world calls failures it brings the hope of better things hereafter. The next is that it brings comfort to those who have lost any dear ones through the change called death. Orthodox theology, far from doing this, only succeeds in instilling into people's hearts the dread of some awful, unjust Being who, if displeased, will condemn them to an eternity of unavailing regrets and anguish. And the third use is that it encourages us to lead better, truer lives and to return good for evil, thus promoting a condition of society, the establishment of which was the great aim of the life of Jesus."

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SPIRITUALIST v. RATIONALIST.

The detached and philosophical observer of the recent debate between Sir Arthur Conan Doyle (ex-Rationalist) and Mr. Joseph McCabe (ex-priest of the Roman Catholic Church), on clearing away the mass of conflicting side-issues, would, we imagine, soon penetrate to the fundamental principles underlying the debate. It was more than a contest between two opposing systems of thought. It was the age-long conflict of an old and settled order against a new and unsettling one. The embattled forces of materialism and conservatism outside the Church and in it are gathering to resist the incursion of a new idea. Under the bewildering mass of details, more or less relevant, so much is clearly apparent.

It has been described as a contest between Spiritualism and Rationalism. So it was, in the smaller aspect. But the terms are to some extent inadequate as covering the entire controversy. We have no quarrel with Rationalism in its own sphere. We remember that as a system it has done and is still doing valuable and important work. Primarily its function was to counteract that "other-worldliness" which was distracting men's minds from their responsibilities for the proper ordering of the world in which they now live, a world for the good government of which they are far more responsible than they have even begun to realise. It aimed to make an end of prayers and incantations as a convenient substitute for sanitation and social reform. It protested against the idea that the victims of poverty and social injustice should be drugged into submission to their lot by the promise of compensation in some future life of which there was (as the Rationalists considered) no evidence whatever. Rationalism had an intellectual function to fulfil, very necessary in the evolution of life, and in course of time it became a very powerful and highly systematised body of thought. But it was very far from being all-inclusive, and one especial defect became increasingly evident as the years went on. It failed to recognise that man does not live by intellect alone. As the French philosopher put it, the heart has its reasons of which the reason knows nothing, and Rationalism—probably because it was a reaction against the abuses of religious emotionalism—carried too far its contempt for the affections. It demanded too much of humanity, and in its anxiety to keep the attention of mankind fixed upon this world, contemptuously discarded the idea of there being any other. The balance had to be redressed, and accordingly Spiritualism was called into being. It was a distinctly baffling proposition for the intellectualists, since for the first time the attention of science was challenged with something that appeared to it generally inchoate and absurd, a kind of hybrid in which the intellect and the emotions, the mind and the affections, were inextricably mixed up together.

Certain of the bolder scientists took up the study of séance phenomena, and were sooner or later brought, or pushed, to the conclusion that the things they examined could not be kept within the field of laboratory experiments, but connected themselves with the impulses and affections of human beings in an unseen world, the existence of which had been either questioned or flatly denied by the general body of scientists. Here, for example, is Dr. W. J. Crawford's latest testimony: we received it a few days ago:—

I am satisfied in my own mind, as the result of many years' experience of the séance room, that the operating intelligences behind the phenomena are what they claim to be, viz., ordinary human beings who have lost the physical body and who are living in a world interpenetrating ours, but not of it. That is to say, I am satisfied that survival is a fact.

There are thousands of us who can say the same thing as the result of that personal experience which alone can make a man an authority on any subject.

Amongst the mildest descriptions we have heard of the Spiritual movement from its critics is that it is "irrational." Of course it is. It has been well said that all great popular movements are "irrational." But that is only when we take a narrow intellectual view of them. They have a great inarticulate reason behind them—the larger logic of necessity. And as Mr. McCabe and his compeers are discovering, we are not wholly irrational. We have a large body of reasoned opinion behind us, which is able to give a particularly good account of itself.

We are not in the slightest degree perturbed by the ridicule and invective called forth by those aspects of our subject which appear ludicrous, or are distorted into ludicrous shapes by misrepresentation and misstatement. We are all very human; we have our foibles and fallacies. Even the Rationalist is not free from them, as we could show if we were not so intent on keeping our minds fixed on the central and essential things, and refusing to be distracted by trivial details and irrelevant side-issues. We have noted with some amusement, by the way, that the Rationalist pays unconscious tribute to his own humanity by becoming highly emotional in his dialectics. We have seen wrath enough in the diatribes of some of our opponents to furnish forth sufficient material for a religious quarrel. *Ira furor brevis est*, said the Principia of our school-days. It is not rational to get so angry. And this is not a religious quarrel, not even an ethical or philosophical dispute. It is a question of facts; the facts are on our side, and the facts will win.

When the facts have won, the Church will be justified of one of its fundamental doctrines—*there is a life after death*. It may not be exactly the kind of life after death which the Church has in mind, but that we can dismiss as a detail—the broad fact remains. We have discovered that death is a biological change, not a miraculous one; that the future life is a life in the order of Nature and not a supernatural state. That is all.

ETHERIC UNION AND MYSTICAL MARRIAGE.

"Children of the Dawn," by E. Katharine Bates (Kegan Paul, 2/6 net). The keynote of this little book is given by a quotation from a notice of "Private Dowding" in the "Occult Review" for October, 1917:—

"Physical birth and death (says the Messenger) are not for ever. Generation and Dissolution, as known to you, will be transformed and transfigured. Herein lieth a mystery that cannot yet be unveiled. The road to its unveiling is the pathway of spotless purity."

The idea turns on the indissoluble union of twinned and complementary souls in the Unseen. It is, as will be obvious, deeply mystical in tone. The author says in a prefatory Note:—

"Taken from the exoteric side alone, it sounds, no doubt, very mystic and occult; but taken from the scientific and psychological side it is in strict accordance with evolutionary law; and as a well-known scientist said to me long ago, 'In some such direction only can any further advance in the Race be made on strictly evolutionary lines.' These insist that there shall be no gaps in the scheme, and that any advance must be made by those who are functioning on the same plane at the time.

"A.B. (1)—C.D. (1) are affinities functioning on the same plane in physical union.

"A.B. (2)—C.D. (2) are affinities functioning on the same plane but in etheric union. In the latter case we must suppose that the etheric bodies alone are primarily concerned, and that these are tuned up to their own highest development."

Practically, and from the point of view of the present life, this means that true marriage is primarily the union of souls. There have been many messages from the other side to the effect that the greatest and most effective factor of racial advance would be that marriages should be entered upon with no motives but unselfish love. The fruit of such marriages would be Children of the Dawn because they would start on earth-life with the best pre-natal conditions and post-natal spiritual environment.

V.C.D.

FROM THE LIGHTHOUSE WINDOW.

More than one writer describing the Queen's Hall Debate remarks on the contradiction presented by the speakers. Thus, to quote the "Pall Mall Gazette": "Bluff, big and breezy, Sir Arthur fitted to perfection one's conception of a Materialist, while the slight figure and keen, incisive tones of Mr. McCabe seemed to represent the opposite."

Sir Edward Marshall Hall, K.C., made an ideal chairman, genial but judicial throughout. His closing remarks were specially felicitous, and it was particularly noticed that he expressed the view that the supporters of the opposing debaters in the vast audience were about equally divided. Times have changed indeed.

Mr. Von Bourg, whose clairvoyant work will be remembered by many in this country, proposes to pay us a visit from America.

The Bishop of Birmingham, the Right Rev. Dr. Russell Wakefield, in the course of an article on "The Church and Spiritualism" in the "Sunday Express" (March 14th), says: "There is some feeling in the country that the Church has somewhat neglected the duty of dealing with the question of Spiritualism which is now agitating the public mind. One reason why up to the present the Church authorities have done little is that it is hoped to consider this question at the Lambeth Conference next July."

The Bishop continues: "I should have hesitated to make any utterance at the present moment on account of this proposed consideration of this matter but that the subject is so pressing that an unofficial and very plain utterance may be helpful, if only by showing that this problem is not outside our consideration."

Discussing the possibility of a mechanical instrument for psychic communications, the Editor of the "Two Worlds" writes: "Our experience has shown that a message received through a table, planchette, or other such appliance is many times more reliable and trustworthy when the article is moved without human contact than with it. Hence, there must always be considered the amount of discount to be allowed for the medium's habit of thought in computing the actual value of automatic writings, etc. We have found, for instance, that with non-contact phenomena it is almost as easy to obtain full names and addresses as to get mere platitudes, which is contrary to the usual mediumistic experience."

The writer goes on: "Some years ago we conducted a series of experiments, in the presence of a strong physical medium, with planchette. The instrument, with a book upon it to give weight, was placed upon a large pad (like a blotting pad), and the sitters joined hands round—no hand being within three feet of planchette. Rapidly and firmly the instrument was moved in full light, and scores of autograph signatures of deceased persons were thus obtained. The amount of evidence of identity obtained in a few sittings was enormous."

In this connection it is interesting to note in "Reason" (Los Angeles) that Dr. P. S. Haley, of 2951, Fillmore Street, San Francisco, is said to have evolved a number of devices to facilitate seance work. Among them are a supersensitive apparatus for hearing raps and a supersensitive trumpet for detecting spirit music and whispers.

Mrs. M. Hopper (Walkerville-on-Tyne) calls our attention to some prophecies in a book called "The Healing Heart," in which it is stated that in 1914 there would be "a great downrush of spirit power and life, also a mighty rising like a tidal wave. The two forces will meet in the unseen world and will cause a great breaking up of former things." Further, it is foretold that "great power will be given to man when he is ready to receive it—a power capable of transmuting evil forces into beneficent intelligences." We do not know the book, although we recall that Miss E. P. Prentice quoted these and other passages from it in LIGHT some years ago in a letter to which Mrs. Hopper refers.

Psychic phenomena and seances find a place in almost every magazine we open. The other day we picked up "The English Review" for March, and at once came upon a striking story by Gerald Cumberland, the clever author of "Set Down in Malice," which suggests the emotions that would be felt by a spirit manifesting at a seance who not only is not recognised but is feared and scouted by the sitters as a deceiver and an agent of the Evil One. The story also contains a vague hint at reincarnation.

In the "Sketch" (March 10th) are reproduced two of the striking spirit pictures (already referred to in LIGHT) by "Candida" (Miss Hargrave Martin), and now on exhibition at the Suffolk Street Galleries.

Sadhu Sundar Singh, the Sikh Christian preacher, who is now on a visit to England, and is staying with the Cowley Fathers in Westminster, is described by the "Westminster Gazette" as "the nearest approach in the flesh to the best pictures of Jesus." His smile is said to irradiate a strong and grave Eastern face. He dresses in the garb of an Indian ascetic. All he carries with him in his journeys here are a Bible and a blanket.

The "Weekly Dispatch" (March 13th) publishes a letter from "an Army officer of field rank," whose reliability, the newspaper says, is unquestioned, wherein an account of the work of a psychic is given. The writer of the letter says, "I met a few days ago a naval officer who mentioned, quite casually, that he was engaged the following afternoon, as he was going to see his fortune-teller. 'Fortune-teller,' I said, 'how ridiculous!' 'Well,' he replied, 'You may think it ridiculous. So did I; but sheer convenience drives me to it. During the war we never knew how long we should be at sea. Sometimes a cruise would last a week, sometimes a year. It was impossible to make any arrangements for leave. I was bemoaning this to a friend, who advised me to see Mrs. X., the fortune-teller. I laughed at the idea, but later thought it worth while to consult Mrs. X. After my first visit I never failed to call on her when in England. On every occasion she told me when my ship would next reach home and—more remarkable—when the ship would next leave port. Consequently telegraphed orders to rejoin ship never came unexpectedly to me.'"

Mr. J. D. Beresford in the "Westminster Gazette" (March 13th) publishes the second and concluding article of his series devoted to "The Crux of Psychical Research." In the first article he considered the evidence supplied in the last "Proceedings" of the Society for Psychical Research (which has been noticed in our pages), devoted to investigations by Lady Troubridge and Miss Radclyffe-Hall, in a long series of sittings with Mrs. Osborne Leonard.

Mr. Beresford writes:—"The crux that I visualize most clearly in this connection is the acceptance or refusal of the theory of telepathy from the living, as an explanation of all the problems presented by the strange phenomena of automatism and trance messages from putative spirits." He adds, "Personally, I feel that the theory of telepathy has been strained to the breaking point in this connection."

In his last article, Mr. Beresford essays a highly interesting explanation intended "to indicate on broad lines the possibility of reconciling some of the more glaring discrepancies in the results obtained by psychical research in this field, and to provide thereby a working hypothesis for future investigators." He says in conclusion, "I feel very strongly that so far little attempt has been made to deduce the conditions of the spirit immediately after death by a logical process founded on the recent discoveries of practical psychology; and I see no reason why that deduction should not be attempted, and checked by such material as that provided by the number of the 'Proceedings' referred to in these two articles. I firmly believe that the results of such an essay would be extraordinarily illuminating."

The "Pall Mall Gazette's" special correspondent who supplied an excellent descriptive account of the great Conan Doyle-McCabe Debate, has an intimation of some interest at the close of his article.

He says that a movement is afoot to bring into existence an organisation which will promote discussion between those who admit the actuality of the phenomena but differ as to the probable causes. It sounds like a scheme for a psychic debating club.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

Mrs. Cannock, L.S.A., 3 p.m.

Miss F. Morse, Stead Bureau, 7 p.m.

Mr. H. J. Osborn, 6, Queen Square, 7.30 p.m.

Wednesday:—

Mrs. S. Everett, Delphic Club, 5 p.m.

Thursday:—

Miss Phillimore, L.S.A., 7.30 p.m.

Miss McCreadie, Stead Bureau, 3.30 p.m.

Friday:—

Mrs. Wallis, L.S.A., 4 p.m.

Miss Scatterd, Delphic Club, 5 p.m.

A CIRCLET OF OCCULT GEMS.

MR. A. P. SINNETT'S COLLECTED ESSAYS.*

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

It is not easy to review the work of a veteran fellow-student, especially when he is thirty years your senior and you have the honour of knowing him well. In this instance, however, the review can only take the form of warm and cordial appreciation. Mr. Sinnett is one of the leaders of Theosophy. I am not a Theosophist, though I have often addressed Theosophical audiences. In that very fact lies significance. Twenty years ago Theosophy and Spiritualism were almost at each other's throats. To-day they are drawing more and more together, as Mr. Sinnett himself testifies in more than one eloquent passage. For instance (p. 31):—

Later developments of occult science enable us to appreciate both the value and limitations of Spiritualism. The mediumship on which it relies is better understood now than at first. Physical phenomena are brought about when certain invisible factors in the medium's constitution can be withdrawn for use by elemental agency. Messages come through when certain organs in the medium's body respond to subtle vibrations that most people fail to perceive. But the medium in either case is a passive instrument in the hands of invisible operators, and these are of all varieties. That accounts for the nonsense that often discredits the method. The lower regions of the next world swarm with the (morally and intellectually) lower classes of humanity dying constantly by thousands, and (for a time at all events) remaining as unintelligent as they were in life. Their influences and messages are ignoble and stupid, but even then they serve their purpose. They show us in touch with another plane of existence. And meanwhile more enlightened inhabitants of that plane also communicate, as the literature of Spiritualism shows.

And, except for the final allusion to re-incarnation, I doubt if Spiritualism's basic facts and principles have ever been more aptly and felicitously expressed than in this passage (pp. 34-35):—

Without plunging into metaphysics in the direction of Berkeley, it is obvious that the reality of matter for us is due to the appeal it makes to our senses. Even on this plane some kinds of matter—most gases—make no appeal to the sense of sight, but we know of them by means of other senses, other avenues to consciousness. But most of us have no senses through which astral matter can affect our consciousness. Many, however, have, and that is the whole secret of "clairvoyance," the actuality of which, as a faculty in some people, is no longer the subject of any sane denial. Clairvoyants can in some cases see the forms in which astral life is expressed. . . . All this is not guess-work or metaphysical speculation. It is the definite result of observation as scientific in its character as that concerned with astronomy or spectroscopic analysis. And the final result is that we are now in a position to know that when we look up into the sky and see nothing between us and the stars, we are really looking through a realm as rich in detail as the landscape we can see on a fine day from a mountain top. This region is inhabited by myriads of the human family, amongst them many we have loved and lost and will rejoin in due time, pending, at a far remoter date, our return together to this laborious nether world in which we have to work for any grand results above that may crown our ultimate endeavours.

Reincarnation, both from the apologetic and the elucidatory points of view, naturally fills a large space on Mr. Sinnett's canvas. With him it is not only a theory, but a demonstrated fact. Among Theosophists many reincarnate identities are regarded as positively known—Tennyson, for instance, as the fourth incarnation of the poet known in three previous lives as Virgil, Omar Khayyam, and Spenser. The subject is far too large to be discussed within the limits of a review. As an example of Mr. Sinnett's apologetics, take this, with reference to the supposed objection to reincarnation as involving the imprisonment of a highly developed spirit intelligence in the form of an infant just entering upon terrestrial life:—

There is so little of the real Ego in the new child up to seven years of age that, if it dies within that time, the trace of consciousness it has been expressing simply reverts to the Higher Self, who makes another attempt a little later on and begins to animate a new form, not infrequently in the same family as the first. The mother's pretty belief that a later child is her first baby restored to her is often the outcome of a literal scientific truth. (p. 40.)

Mutatis mutandis, the process of incarnation as described above with reference to a well-developed Ego is applicable also to people at intervening stages of growth. The return to physical life is never attended by inconveniently premature consciousness in the new body. Or this broad rule is only in rare cases partially infringed.

* "Collected Fruits of Occult Teaching," by A. P. SINNETT (Fisher Unwin, 15/- net). "Tennyson an Occultist," by A. P. SINNETT (Theosophical Publishing House, 2/6 paper; 5/- cloth).

Here and there, for example, young children have been known to show musical talent at a ridiculously early age. In such cases the Ego of the great musician in the background is so eager to express itself on the physical plane that it cannot wait till the new instrument is properly tuned for the task. But even Mozarts who play the piano at six are not all there. (p. 41.)

This is powerfully and convincingly put, and (as I have repeatedly said on the platform in reply to questions) the theory of re-incarnation, in certain aspects, and with certain limitations, makes a more and more powerful appeal to my intellect as the years go on. If, however, the reader cannot follow Mr. Sinnett there, he will be constrained to do so when he comes to the chapter on Tennyson as an Occultist. This has all the finality, all the irresistible force, of a Euclidean proposition. In his early days Tennyson was no more ready with his message than was the world mature for its reception, but by the close of his career there had been mighty changes both in the poet and his audience:—

But the world was not ripe in the year 1826 for the gift of any detailed information concerning the actual constitution of the Divine Hierarchy, with its varied levels of dignity and power and intricate agencies. In 1892, towards the close of the great poet's life, conditions had changed in a very remarkable degree. And the flashes of inspiration to which Tennyson lent himself then became wonderfully distinct. A few verses to be found in the volume published in that year, and entitled "By An Evolutionist," are deeply suggestive. We read as follows:—

"The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
And the Lord—'Not yet; but make it as clean as you can,
And then I will let you a better.'"

Occult students will recognise in these few lines a flood of significant allusion. The words alone may have no deep meaning for readers unfamiliar with the great principles hinted at, but for those who know more they are richly significant. They include, to begin with, the fundamental idea that humanity is evolved from humbler animal life, and beyond this they recognise the method of that evolution—the transfer of Consciousness from Lower to Higher Vehicles as the consequence of its own craving for the higher. They recognise more than that, indeed, a deep and supremely important idea concerning the nature of consciousness. This is one of the latest developments of advanced occult teaching. Consciousness—that supreme mystery that baffles all physiological research—is uniform in its character throughout all manifestations of life. There is only one kind of consciousness; that of human beings and of the animal creation is the same throughout. Its effective value depends on the vehicle in which it is working. In the body of an animal it is subject to extreme limitations. In the body of a man it has greatly expanded capacities. In the vehicles of consciousness belonging to higher planes it finds these capacities again expanded to an extent which ordinary humanity, at the average stage reached in this world at the present time, cannot even grasp in imagination. At every stage of the process the same law works. Any given volume of consciousness within any given vehicle, gradually becoming an individuality, establishes a claim on Nature for an improved vehicle, by making the best possible use of the one it has got. "Make it as clean as you can, and then I will let you a better." (p. 83.)

Whether this is true or not (and of its truth I have not the slightest doubt myself) it is a perfect masterpiece of lucid exposition, calculated to make the reader wonder whether it would be possible to express, with greater clarity of literary force, ideas at once so exalted and so profound. And the whole doctrine of redemption by re-incarnation (for that is what it comes to) is expressed in another Tennyson verse which is quoted a few pages further on:—

"I have climb'd to the snows of Age, and I gaze at a field
in the Past,
Where I sank with the body at times in the sloughs of
a low desire,
But I hear no yelp of the beast, and the Man is quiet at
last
As he stands on the heights of his life with a glimpse of
a height that is higher."

I do not think Mr. H. G. Wells is suspect of any sympathy either with Spiritualism as we understand it or with occultism in the wider sense. And yet, while I was penning these lines I found this passage at p. 232 of his "Outline of History," now being issued by Newnes's:—

It is barely a matter of seventy generations between ourselves and Alexander [the Great], and between ourselves and the savage hunters, our ancestors, who charred their food in the embers or ate it raw, intervene some four or five hundred generations. There is not much scope for the modification of a species in four or five hundred generations. Make men and women only sufficiently jealous or fearful or drunken or angry, and the hot red eyes of the cave man will glare out at us to-day.

All the difference between Tennyson and Mr. Sinnett, on the one hand, and H. G. Wells on the other, is that Tennyson

and his commentator carry us forward, in imagination, another thousand generations, and then invite us to a retrospect, while H. G. Wells turns back his gaze from 1920 only.

Space and time only permit the culling of these three or four gems from the "Collected Fruits of Occult Teaching." The Tennyson thesis has been expanded by the accomplished author in "Tennyson an Occultist." Of many other entrancing chapters the Spiritualist reader will turn in special eagerness, no doubt, to those on "The Pyramids and Stonehenge," on "Imprisoned in the Five Senses," on the "Super-Physical Laws of Nature," and on "The World's Place in the Universe." They are all written with the charm of style and depth of knowledge which characterise the entire book, all bejewelled with sentences, reflections, inferences, which will make the nuclei of hours of ennobling and educative thought. The loftiest height of spiritual advance within our range is symbolised by purple rays; and this book is worthy of its purple cover.

EVOLUTION IN RELIGIOUS BELIEFS.

BY ALFRED KENNION.

Sir Arthur Conan Doyle, Sir Oliver Lodge, and others are doing most valuable work in preparing the minds of a large portion of the public for a truer understanding of the New Testament and of its central figure, the Master Jesus, and this may be instrumental in bringing about the greatest spiritual revival in the history of the world.

There are, however, one or two points which seem in danger of being overlooked by the zealous pioneers of religious reform. To begin with, each and every religious belief is of real benefit to its holder in exact proportion as it influences him for good and serves as a guide and a comfort to him in his daily life. Everyone is entitled to his own belief, and that individual is to be congratulated who has some real belief to solace and strengthen him. But there are hosts of people who are not tightly wedded to any particular theological creed, and many of these would joyfully accept a modification of one or other of the existing forms of belief which, while perhaps even more exacting in its insistence on the necessity for the living of a life based on the teachings of the Master, does not demand from its followers a blind adherence to articles of faith to which their reason cannot subscribe.

In addition to these modified forms of existing religions, there is ample scope for the foundation of a new Church which shall be free from some of the glaring defects to be found in the present ones, and which shall have for its object the evolution (or conversion) of the race through the teachings of the Master. Attention is even now being given to such a Church.

There exist grave doubts as to the advisability of exciting what is in many cases mere vulgar curiosity by the production of psychic phenomena of a low order. Many are thus induced to tamper with forces about which too little is as yet known, and their evolution may thus be retarded instead of advanced. Is it not reasonable to infer that the injunction to "prove the spirits" was originally given to the small body of faithful followers of the Master, earnest in their desire to live up to the standard set by Him, and not to a restless, novelty-seeking public? What have the ministers of any existing creed to offer to their flocks by way of proof that they possess (as many of them undoubtedly do) an increase of spiritual power which alone can be secured by increased spirituality of life? They may exhibit many or all of the fruits of the Spirit, but what about the gifts of that same Spirit? Healing of the sick, prophecy, clairvoyance, etc., are no longer in evidence. Why is this? The Divine power is as great as ever: spirituality in men and women through which it may manifest, is not lacking, but, alas! when symptoms are given of the possession of such gifts, they are promptly repressed, and their source perhaps attributed to the Evil One.

For centuries we have wandered from the path, and we must needs retrace our steps to the point at which we left it, but when once the fact is realised the remedy lies in our own hands and should be applied without delay. Let every sincere Christian of every denomination, clergy and laity alike, make special prayer for Divine guidance on the following points: (1) To enable him to realise the possession of such gifts of the Spirit (not spirits) as he may be endowed with, and (2) as to the best means by which such gifts may be made manifest through him and how he may co-operate towards that end. A vast outpouring of spiritual teaching may thus be expected through channels which have long been closed to its passage.

Let us not lose sight of the fact, however, that the exercise of spiritual gifts will make no small demand upon their possessor, involving complete surrender of his will to the Infinite in perfect trust; the radiating of Divine Love on all mankind; and the being and doing every minute of every day the very best of which he is capable in the position of life in which he may at the moment find himself. His measure of success in this will depend on the closeness of his communion with the Source of all power.

Spiritualism is not in itself a religion. The human race is merely being reminded, "lest we forget" that we are spirits, equipped with bodies through which to manifest. The Spiritualistic movement serves as the ante-room of a new

science, Spiritual Science, some of the truths of which we shall do well to realise. But while estimating at their full value such phenomena as may be presented to us, we should keep constantly before us the fact that it is as dangerous—perhaps more so—for the average individual, uninstructed in such matters, to dabble in the phenomena of spiritual science as it would be in physical science for such an individual to tamper with a power line, or endeavour to taste the contents of a chemist's shop.

To use a wireless simile, each individual is equipped with an instrument which is capable of responding to and being heard at the great central power station, if it is tuned aright and the power available is properly utilised. This does not prevent, but rather facilitates sympathetic communication with as large a number of smaller plants, however distant, as there is plenty of reserve power. All can call on the central power station with the certainty that they will be heard, but those who are not in tune with it and rely on their own power only, will find that the reply will come in too feeble a form to be intelligible in the babel of clamour to which they prefer to keep their instruments attuned.

Reader, the choice is with you.

"SURVIVAL AND ITS SEQUEL."

Madame de Steiger addresses two questions to me on page 71, to which I beg to be allowed to reply.

Reincarnation is certainly, as she says, "a fact in nature." The molecules of physical matter which become incorporated into the organisms of spirit entities when incarnating in this external world have undoubtedly formed part previously of many organisms, both animal and subsequently probably human organisms, and have consequently shared in their lives.

The contact of matter with spirit which thus occurs accentuates the evolution of the atoms of matter and of the "World-Soul," as it must be remembered that the physical, objective atoms carry a subjective or psychical principle, which in their aggregate constitute the "World-Soul."

But that domain pertains to the not-self, which is used by the Infinite-Self in the self-manifestation of its finite-selves, as is demonstrated by the fact that their bodies are left behind and return to the earth, when the spirit-selves indraw from them, to ascend inwards, on their circuit of becoming, into higher modes of being.

The not-self is complementary, but subordinate, to the Self. So the laws pertaining to the not-self are not identical with those pertaining to the Self, or Spirit, which is self-determining. Therefore, it does not follow that because "reincarnation is a fact of nature," it also applies to spirit-entities. That would be making the transcendent subject to its subordinate.

The becoming of finite spirit-entities or selves proceeds in a continuous process or circuit which is ever progressive, with no recession or retrogression in its course. They descend outwards from the centre to the circumference, and thence, continuing their circuit, reascend inwards to their source, i.e., the centre, becoming "made in the image of their makers," in the course of their circuit. This process has been outlined on pages 366 and 383 in November last.

As to the second question—what should be the steps students should take to advance beyond the point of having accepted the fact of a continuous life after death?—I am aware that there are schools which teach that man can force the pace, by following certain processes, and have myself probed some of them. But I disagree with the conception that the door leading into transcendent states can be forced from without, or by efforts exerted from subordinate states. Growth occurs from the centre to the circumference and not conversely. My only counsel is: to endeavour to work in unison and co-operate with the spiritual laws that govern the Universe, and seek the attainment of knowledge with regard thereto, not for personal use or aggrandisement, but for the use and advantage of all.

QUESTOR VILE.

WE have just learned of the death of Miss Emma Wardlaw Best, of the Moyenne Seychelles, an old reader of *LIGHT* and well-known in social reform movements in London in the eighties and nineties of last century.

THE SCHOOL OF THE MYSTERIES.—An interesting announcement appears in our advertising columns regarding the School of the Mysteries, associated with which are Miss Maud MacCarthy, Mr. Horace Wooller, Mr. John Foulds, and Mr. F. Bligh Bond. Particulars of the School are to be obtained from the Hon. Secretary, at 81, Lansdowne-road, Holland Park, W.11.

EPSTEIN'S "CHRIST."—A correspondent who has been to the Leicester Galleries to see Epstein's "Christ," gives her opinion in these words:—"The figure attracts in a curious manner. One sees a reformer, a mystic, and a martyr all in one. The mouth seems to suggest stubbornness and resentment, more than suffering, and the wounded hand upheld for inspection does not excite emotions of compassion; the hand seems to warn away rather than beckon one nearer Christ. Call this figure Mystic, Martyr, Reformer, but not Christ. There is nothing suggestive of Divinity about it—and it pains."

THE MAKING OF A NEW PSYCHOLOGY.*

It would be a massive mistake for Spiritualists to conclude that this book is of only minor importance as propaganda material, merely because Spiritualism occupies a subordinate position in its admirable pages. On the contrary, it is an invaluable contribution to the science of Spiritualism, finely fitted to bring the higher orders of sceptics and agnostics to a knowledge of the truth. The very characteristic of the volume that might mislead the Spiritualistic reader with regard to its place in his library is one eminently qualifying for distinction there. The potency of gradation in method as a means of comparatively easy attainment of difficult, even of seemingly impossible ends, is in this work well illustrated—whether as deliberate psychological art or fortuitous fact matters little. In the development of muscular power, manual dexterity, or intellectual fitness, the law of acquisition by scientific gradation is the same.

Faithful to the method of science—procedure gradually from the simple to the complex, from the relatively known to the unknown—the author, after preliminary chapters on Methods Right and Wrong, Observation, Experiment, the Role of the Hypothesis, goes on to consider our Latent Psychic Faculties, Hypnotism, Suggestion, Animal Magnetism, "Diapsychism" (occult communication of thought), Clairvoyance (or Metagony), Spiritism and "Cryptopsychism." The new terms employed are legitimately derived, are efficient, and appear to be coming into general use. A felicitous terminology may eventually evolve.

Dr. Boirac's mentality is of a rare kind—that of the true thinker both born and made. The reading of his Introduction is an intellectual delight. Further on in the book its earnest readers may have a little occasional trouble respecting some differentiations of importance; as, for instance, concerning experimentation and experiment, Chapters III. and IV.

This comes of terminological attempts to meet exquisite accuracies of observation and comparison. The psychical sciences being at once so new and complex, as yet hardly organised, research is naturally more conspicuous in them than schematic knowledge. The precise aim of the volume is to justify the existence of these sciences, by showing that the objects of their researches really belong to the world of realities. As regards terminology, which matters much more than many people suppose, the author quotes Condillac's aphorism: "All errors, without exaggeration, proceed from the habit of using certain words before determining their proper signification, or even before having felt the need of it." This reminds us of what Berkeley said about words as the source of all error in thinking. For luminous illustrations the reader is referred to the Introduction of "The Psychology of the Future." There he will find the controversies of the schools of Nancy and of Salpêtrière upon the nature of suggestion and hypnotism reduced to clear concepts, ready for scientific integration in a sound system of knowledge.

"In current language, the word 'suggestion' designates a very simple and banal fact which, from the psychological point of view, is reduced to an association of ideas. To use it to designate an entirely different and less ordinary fact, in which the customary laws of thought and action appear momentarily upset—does this not give the impression, prior to all examination, that the two facts are identical in reality? Similarly, when Braid coined the word *hypnotism* to designate a certain state in which human beings can be placed by means of certain processes, he asserted that this state was of the same nature as sleep. It is wholly a theory which is insinuated by this word, no less misleading than the word *suggestion*; and unless we were put on our guard we should be dragged into endless discussions such as were instigated by the schools of Charcot, Liébault and Bernheim."

Even more suggestive, in the ordinary literary signification of the word, are our author's remarks upon the term "animal magnetism," "introduced by Mesmer and his disciples to designate a whole ensemble of parapsychical facts, irreducible by hypothesis to the facts of suggestion and hypnotism, notwithstanding their analogies," and "responsible for a great part of the repugnance which scientists still manifest toward it." "This term not only designates a certain order of facts: it implies at the same time an hypothesis, it prejudices the explanation of these facts. And as a result, all those to whom this hypothesis is repugnant, all those who find the explanation inadmissible, reject the facts themselves and refuse to study them." This is excellent practical psychology. Of profound import is the following: "It is impossible for anyone to anticipate what useful applications may result from the discovery of a truth which, at first sight, may appear thoroughly sterile in practical possibilities. The scientist who would aim systematically at the practical instead of first aiming at the real, would inevitably miss the real and the useful." Truly

* "The Psychology of the Future," by Emile Boirac, late Rector of the Academy of Dijon. Kegan Paul, Trench, Trubner and Co., price 10/6 net.

a fine example of the typically French way of thinking. Every student of modern psychology should become familiar with "The Psychology of the Future."

W. B. P.

VOX ET PRÆTEREA NIHIL.

By THE REV. DR. GEIKIE-COBB.

It was a lively but barren debate which took place at the Queen's Hall, on March 11th, between Mr. Joseph McCabe, representing the Rationalist Press Association, and Sir Arthur Conan Doyle, on the subject of "The Truth of Spiritualism." Mr. McCabe was the attacking party. The debate turned out to be a mere parade, because the attack was directed to the wrong objective. The charge made was that Spiritualism was nothing but a system of credulity based on fraud. Had the fraud been omitted, as it ought to have been, and credulity alone brought into the action, a far better case might have been made out by anybody possessed of the acumen and debating power which Mr. McCabe possesses.

To say that Spiritualism can be disposed of by proving that D. D. Home and Eusapia Palladino were tricksters, is to show oneself incompetent to do more than play with the *etceteras* of the subject. To say that Miss Goligher used her leg as a cantilever to move the table is to admit that Dr. Crawford's book has been read carelessly. To argue that the phenomena of ectoplasm are produced by the medium swallowing various articles, and then regurgitating them is an affront to rationalism. To pick out one or two weak points in a book of your opponent's is good policy but bad logic.

On the whole, Mr. McCabe must have disappointed many more people beside the present writer. He was capable of bringing a highly-trained mind and meticulous knowledge to bear on the real difficulties under which Spiritualism suffers. Instead of doing this, however, he took the trees and missed the wood; made good debating points which were otherwise futile, and left the really salient features of Spiritualism unnoticed. Everybody who has approached the subject knows that its real difficulties are metaphysical and psychological; yet Mr. McCabe did not touch metaphysics or psychology with the tip of his little finger. The reason appears to be that he is obsessed with the delusion that fraud is the sufficient explanation of Spiritualism. Fraud there has been, no doubt, but it has exercised no appreciable influence on the progress of the Spiritualistic movement. Credulity has played a far greater part, but yet, over and above both, facts of observation repeatedly occurring and severely tested have justified the main beliefs of Sir Arthur Conan Doyle and his colleagues.

Mr. McCabe was badly advised, therefore, in seeking to discredit the phenomena as facts. That they are there the merest tyro knows; what they mean is the real problem we have to solve, and of that problem Mr. McCabe seems to have no inkling. And the reason of this want may well be that something more is required by this problem than knowledge of the laws of evidence. Some practical experience of dealings with the subject-matter in debate is necessary for the ascertaining of truth. Even in the law courts, where, if anywhere, the laws of evidence are well understood, a barrister with scientific training in chemistry is engaged where a case involving chemistry is before the Court. And surely anybody who seeks to rebut the evidence brought forward by Spiritualists should have first qualified himself for his task by experimental work. This, Mr. McCabe does not seem to have felt to be necessary. Hence his quickness in debate is delightful to watch, but useless as a guide to truth, and though the very honesty of his opponent gave him certain niggling points from which he scored, his very success in scoring these debarred him from all broad and comprehensive treatment of a subject of whose importance he seemed indeed to be unaware.

To use a military distinction, Mr. McCabe is an excellent tactician, but a bad strategist, and hence (as Hume said of Berkeley) his arguments admitted of no answer, but produced no conviction. He succeeded here and there in scoring a point, but for that very reason he failed in discrediting Spiritualism as a whole, as a long-drawn out and earnest attempt to find out whether the flaming boundaries of the world, as our forefathers knew it, can be and ought to be transcended. And, after all, that is what really matters. It was a curious *ignoratio elenchi* which was fallen into when Mr. McCabe, in his peroration, bade us devote ourselves to making the best of the world we know, for the question at issue was what is contained in the world of experience; and whether we are or are not deceived when we judge that Spiritualism promises to take us over the boundaries of the known and to add new regions to our possessions.

Sir Arthur Conan Doyle spoke throughout with dignity, honesty, earnestness and knowledge, and if his opponent was here and there formally right, the material honours of the fight were with Sir Arthur, and we predict that the intellectual spoils will go to the cause of Spiritualism, not to that of the narrow Rationalism, shorn of imagination, sympathy, and vision, which took the field in shining armour with Mr. McCabe as its fugleman.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Percy Street. March 28th, Dr. Ellis T. Powell.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Hunt; 6.30, Mrs. Charnley. Monday, Tuesday, and Wednesday, 22nd, 23rd, and 24th, Mrs. Charnley.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. Nickels, of Luton.

Lewisham.—The Priory, High-street.—6.30, Mrs. M. H. Wallis.

Walthamstow.—342, Hoe-street.—7, Mrs. Cannock, address and clairvoyance.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. M. Gordon.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—7, Mr. A. C. Scott. Thursday, 8.15, Mrs. Mary Crowder.

Spiritualists' Rendezvous. 3, Farnival-street, E.C.—26th, at 7, Mr. Percy Scholey, address and clairvoyance.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, addresses, Misses Ganz and Maule; clairvoyance, Mrs. T. Brown.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 3, Lyceum; 6.30, Mrs. Beaumont-Sigall. 25th, address and clairvoyance. 30th, Public Meeting, Town Hall, Battersea (see advt.).

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 24th, 8, Mrs. Neville. Sunday, 28th, 7, Mr. G. Prior; members' circle after service; Lyceum at 3. Thursday, April 1st, 8, "Invicta Hall," Crescent-road.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. Tom Brown; 3, Lyceum; 6.30, Dr. W. J. Vanstone. Wednesday, 24th, 7.30, Mrs. Mary Gordon; doors closed at 7.35. Healing daily, 10 a.m. to 1 p.m., excepting Wednesday and Saturday.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Social and dance, proceeds in aid of building fund. Sunday (Lyceum Sunday), 11, Mr. W. W. Drinkwater; 3, Lyceum (open session); 7, L.L.D.C. delegates. Wednesday, 8 p.m., Mrs. Alice Jamrach. Saturday, whist drive. Sunday, 28th, 11, Mr. Geo. Prior; 3, Lyceum; 7, Alderman D. J. Davis. Note.—Thursday, April 8th, Mr. F. J. Blake, of Bournemouth.

Brighton.—Athenæum Hall.—11.15 and 7 (doors closed 11.30 and 7.30), Mr. F. Blake, President S.C.U., addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle; 7 p.m., Mrs. Alice Harper. Special Mission Lectures: Monday, 7.15; Tuesday, 3 p.m.; Wednesday, 3 p.m.; Thursday, 7.15; Friday, 3 p.m. A hearty welcome. Lyceum every Sunday, 3 p.m. Forward Movement (see advt.).

MR. JAMES COATES, late of Rothesay, hopes to resume public work in April, and for that purpose proposes to return to London then, to fulfil engagements there and in Brighton. As this may be his last visit to London, he will be glad to take as much evening lecture work as opportunity will afford. Address, c/o Messrs. L. N. Fowler and Co., Imperial Buildings, Ludgate Circus, E.C.

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NOTES BY THE WAY.

Notwithstanding the difficulties under which it has had to labour, as representing a subject which until quite lately was unpopular and neglected, the London Spiritualist Alliance has in its thirty-four years of existence done a tremendous amount of good work. It has been a centre of social resort, a bureau of advice and guidance for many hundreds of persons interested in psychical subjects. Its platform has been occupied by speakers notable in science, literature and philosophy, and by reason of the fact that these were sometimes chosen from amongst those outside the ranks of Spiritualists or Psychical Researchers, they were able to present fresh points of view, and enable us to see ourselves as others saw us. It was a wise policy, since it helped to check the tendency to crystallisation—the risk of eventually having a fixed set of tenets laid down by a Trust Deed. As a consequence the Alliance has numbered in its ranks people of many creeds and points of view, the one uniting link being a common recognition of the reality of an unseen world and its interaction with this. Like *LIGHT*, it has always discountenanced the idea of Spiritualism as a religious sect and this attitude, we hope, will remain a permanent part of its policy.

* * * *

It would doubtless startle and surprise many of those outside our ranks, could they make a closer acquaintance with the personnel of the Alliance, and contemplate the politician not entirely immersed in the clash of party warfare; the City man who can find room for other interests than those of commerce and finance; the man of leisure who has made discovery of more enduring things than sport and fashion. In short, it numbers peers, bankers, lawyers, merchants, journalists—men of the world who in the popular view should leave our movement severely alone, but who by very reason of their alert minds have discovered in it the gateway to new truth. We should perhaps have written the previous sentences in the past tense. For at this time the outside world is finding out all about us at a great rate. It is no longer possible for the "Daily Mail" or its compeers to nourish the delusion that Spiritualism is a matter of a few hundreds of shady, credulous, eccentric, and always negligible people who carry on weird rites in dark rooms. That was indeed a strange delusion—stranger than any fancy nourished by the most unhealthy-minded Spiritualist. We always wondered at the "Daily Mail," because it had such a reputation for up-to-dateness, and knowing the truth about everything. But in this matter it seemed to be as much in the dark as its dullest contemporary. Times have changed indeed, and we must nowadays proceed with circumspection.

We grow tired sometimes of the task of having to contradict over and over again incorrect statements by opponents, and then seeing them reappear. We are inclined occasionally to think that some of these charges are made by those who are well aware of the facts, but are tempted to play upon the ignorance of the public. We do not make this charge against the Rev. Capel Cure, but he should have known better than to make a statement (if it is rightly reported) to the effect that Sir Oliver Lodge had been converted to a belief in Spirit return not by science, but in consequence of the loss of his son in the war. Mr. M. Birtles contradicts the statement by a letter in the "Bournemouth Director" of the 13th inst., which we cannot do better than quote here:—

"This is not a statement of fact. Long before the death of his son, Sir Oliver Lodge made public his belief in the survival of man, and of the possibility of intercourse with the spirit world. He has described how he came, through many years (over thirty) of experimental investigation, to hold this belief. The death of his son and his subsequent conversations with him, only gave direct confirmation to his previous belief."

This is quite true. Sir Oliver himself has several times testified to the same fact, and ignorance of it does not reflect well upon any critic of our subject. It rather suggests a general poverty of knowledge on the question.

L.S.A. SOCIAL MEETING.

Mr. Henry Withall, the acting president of the Alliance, must have felt a glow of satisfaction on the evening of Thursday, the 18th inst., when he stepped on the platform of the large hall and looked out on the sea of faces before him. For certain it is that he had seen no such gathering there before. It would not have been easy to find room for another chair. The programme which he introduced was of the most attractive character, including two piano solos by Mr. Weismann (one of them an improvisation), some charming songs by Mrs. Rose, a young lady who possesses a very rich and sympathetic contralto voice and knows well how to use it, and a long series of wonderfully accurate clairvoyant descriptions by Mr. A. Vout Peters.

After proposing a vote of thanks to these friends, which was carried with applause, the chairman referred to the approaching departure for America of Miss Violet Burton, to the lofty character of the teaching of which she was the channel, and to the willingness with which she gave her services in emergencies. He asked her to convey a message of cordial goodwill to American Spiritualists, and said that her friends would look eagerly forward to her return. In her few words of response, Miss Burton said that her first purpose in going out was simply to join her sister, but her guide told her she would have a work to do in America in the advocacy of a higher conception of Spiritualism as something far greater and better than mere phenomena.

THE CONAN DOYLE-McCABE DEBATE.

Lieut.-Col. W. W. Hardwick writes:—

It appears to me that the criticism of the debate between Sir Conan Doyle and Mr. McCabe, at the Queen's Hall, in the issue of *LIGHT* for the 20th inst., misses the salient point of the debate, as far as criticism of Mr. McCabe's method of attack is concerned.

This gentleman selected certain events from the works of his opponent, and made definite statements concerning them, knowing perfectly well that it was impossible for Sir Conan Doyle to rebut the assertions without foreknowledge of their nature, and opportunity to collect evidence in disproof.

But, mark the point, when Sir Conan Doyle subsequently quoted events of a later period, Mr. McCabe countered with a complaint that he had had no opportunity to prepare a reply to the latter.

Does Mr. McCabe claim different rules of debate from those he permits to his opponent, or can it be that he presumes a mentality on the part of the Spiritualist which transcends that of the mere materialist?

SPIRITUALISM AND SCIENCE.

BY STANLEY DE BRATH.

V.—THE UNCONSCIOUS MIND IN MAN. (I.)

The general view of Nature then is, that every organic form consists of a material organism and an organising energy directed by the Immanent Idea. This is otherwise stated as a material cellular complex, an etherial cellular complex, and a specific Idea of which the two former are representations. As there is general progress in Evolution, this implies that each species and each individual of that species is an individualised portion of a general dynamo-psychism or world-soul which pervades all Nature and is itself guided by a much larger Immanent Idea than that which forms the individual, for that larger Idea directs all evolution, necessarily in accord with all physical and chemical laws, because it works by their means, as well as by the factors of adaptation to environment and to specific individual needs, and by natural and sexual selection.

In the higher forms of life—the vertebrates which possess a brain—the etherial cellular complex necessarily takes on a form which is more purely mental (of which the brain is the organ and expression); so that the animal may theoretically be analysed into the organic complex, the etherial organic complex, and a mental dynamo-psychism, these two latter not being distinct but formed by a development of the *psyche*. In Man this attains the highest form with which we are as yet practically acquainted, and the subconscious mind is clearly seen in action, not only (as in the animal) by the construction, repair and maintenance of the organism, but also by those supernormal faculties which are the special subject-matter of psychology and psychical research.

These supernormal faculties fall into two distinct groups:—

(1) The group which plays a large part in ordinary life—instinctive and emotional impulses, intuition, genius, and intellect; and (2) the occult faculties of sub-conscious memory (cryptomnesia), unconscious thought (crypto-psychism), inspiration, telepathy, telekinesis, automatism, and power over matter, which latter may extend to materialisations and to the production of writing and images on the photographic plate without the intervention of the camera.

This is not to say that all materialisations and all psychographs are pure products of the subconscious mind, but only that as a human medium is always required, the power exerted must be exercised through, if not by, that subconscious mind. It is small wonder that men and women uninstructed in physics and biology and accustomed to regard their consciousness as the whole Self, when first witnessing these phenomena should attribute them entirely to "spirits." The common sense, in which "Rationalists" who deny the facts suppose Spiritualists to be lacking, seizes on the main inference that soul is a real entity in itself and survives the body, and that common sense (not unnaturally) jumps to the conclusion that all which cannot be explained by consciousness must come from an external source. If their religious teachers had given them clearer ideas on the nature and destiny of the Self and the profound distinction between that abiding Self and the perishable personality, they would not have made the mistake. The phenomena of subconsciousness are conclusive on this distinction, and the first of these phenomena is the subconscious memory.

Cryptomnesia. In a recent case reported in the "British Medical Journal" and summarised in *LIGHT* (February 14th), a patient was hypnotised and told (for medical reasons) that he was six years old. Forthwith he reproduced the mental outlook of that age, and recalled the most trivial details of the accident that had happened to him at that time. He was successively carried back to four, three, and two years old, with like results. These cases, which might be multiplied indefinitely, have been made the subjects of exhaustive experiments by Janet, de Rochas, and Pitres in France, where supernormal faculty has long received much more respectful treatment by men of science than it has in England, with corresponding scientific results.

Among these results is the verification that in each person there exists a subconscious memory which quite infallibly registers and retains every experience through which the individual has passed. This memory can be revived under hypnosis or by violent emotional states, such as the apprehension of sudden death. This accounts for the fact that drowning men have declared that what they call "the events of a whole life" have passed through their consciousness prior to the insensibility of asphyxia. Hypothesis, whereby the cerebral control is suspended, similarly allows the memory of the true Self to act, and the same sometimes occurs in delirium. Pitres cites the case of a patient who thus used the patois of Saintonge, which she had only spoken in childhood, "and if we begged her to speak in French, she invariably answered that she did not know the talk of the townspeople."

This cryptic memory reproduces not only conscious impressions, but even those which did not at the time reach the conscious mind, such as a passage in a book or newspaper which chanced to fall under the eyes. Flournoy, in the most exhaustive studies yet made on cryptomnesia, gives

many remarkable examples which Spiritualists are certainly warranted in referring to discarnate agency, along with others which certainly proceed from cryptomnesia pure and simple. For instance, mediums whose honesty is undisputed have sometimes given "proofs of identity" of the communicators, found on enquiry to be erroneous, but conformable to records which had appeared in the public Press and had evidently fallen under the eyes of the medium and subsequently been forgotten with the lapse of time. He also gives an example of a subject who under hypnotisation spoke in Sanscrit, a tongue which he had never learned; and Flournoy could never trace the origin of this phenomenon. He cites also another case in which the cryptomnesic explanation seems singularly far-fetched. The subject produced one day a message purporting to be from one Burnet, the priest of a parish in the department of Haute Savoie, who had died a century previously; and the researches of the professor, showed that the writing of the automatic message and its signature were identical with that of the deceased clergyman, M. Flournoy supposes that the subject had at some time or other passed through the parish and had seen some of Burnet's writing, though no trace of any such journey could be discovered.

But the great mass of evidence is quite conclusive on the existence and perfection of the subconscious memory, though it may be an inadequate explanation of such facts as the above. The truly remarkable thing is that though memory is so important to our conscious life that Myers considered it to be the very essence of personality, its cryptic manifestations should be so powerful and unfailing, while the brain-memory is so weak and fallible. When two old friends foregather after long separation, half of their conversation consists in recalling the events of the life they shared; the phrase "Don't you remember?" continually recurs. Why, then, should the greater part of the remembrances which are so essential be available only by fits and starts, or in abnormal states? Is it not because the complete memory belongs to the real Self, while the brain-memory belongs to that limited portion of the Self which we call the Personality? While the latter is synonymous with consciousness, as it is during earth-life, the brain-memory naturally holds the prominent place.

The truth seems to be that this perfect subconscious memory is one of the powers of the true Self, which, at present latent and crippled by Matter, nevertheless exists apart from the cerebral mechanism which is its present imperfect expression. And as the higher psychism (synonymous with the true Self) is distinguished from the lower animal psychism not only by the supernormal faculties, but also by the moral sense, it is surely worth while for each of us to consider what acts and emotions we are storing up in that terrible memory which lets nothing go, and will, at no distant day, reveal us as we really have been, and are, when we pass into that state in which we shall know as we are known. This memory is one of the leading powers of the subconscious mind in Man. The others—Telepathy, Telekinesis, and Lucidity, and those powers which are expressed by the ability to influence matter (as in materialisation and psychic photography) I hope to deal with in future articles. It is certain that there can be no satisfactory explanation of Spiritualist phenomena until full account has been taken of the supernormal faculties by means of which they are possible, and until we have definitely abandoned the notion that our conscious life is co-extensive with the life of the soul and the spirit.

MRS CANNOCK concluded this week an interesting series of lectures at the Delphic Club, under the auspices of the Home Circle Federation. Miss Felicia Scatterd is announced to be giving a special course of three lantern lectures in April and May on Spirit Photography and Allied Phenomena.

TRAVELLING CLAIRVOYANCE.—Miss Violet Ortner, the clairvoyante, relates an instance, one of many in her own experience, of travelling clairvoyance. In this case we have the confirmation of the person whose surroundings, in a foreign country totally unknown to her, she described. She states that on March 7th, at 10.30 p.m., she had the sensation of leaving her body and travelling through space. Suddenly she found herself in what seemed to be a foreign country, journeying through beautiful scenery. She then came to a grey building, apparently about three stories high. It was nightfall, so she could not see very distinctly. She appeared to herself to pass to the second balcony of the building into a room where she saw a gentleman known to her as a sitter of hers and a member of the L.S.A. Her description of the room is very circumstantial, but we cannot go into full particulars. We have since seen a letter from the gentleman (Colonel M. B.), who is well known to us, confirming her statement, which is only inaccurate in one or two particulars, probably attributable to the dim light. This gentleman, who is an experienced Psychical Researcher, says of the general description of his Continental hotel that it was wonderfully accurate, and that the clairvoyante must have been there in consciousness, so to describe the place. It may be observed that, apart from verification, the remarkable feature of such experiences is that they should be afterwards recalled by the conscious mind with such clearness as to be identifiable by the persons concerned. Moreover the clairvoyante was in what to her appeared to be a waking condition at the time.

THE ANNIVERSARY OF MODERN SPIRITUALISM.

A RETROSPECT AND SOME REFLECTIONS.

By B. M. GODSAL (San Diego, California).

We should never forget, upon the anniversary of the genesis of Spiritualism, to take a look back on the homely, everyday circumstances that attended its advent, lest we learn to sophisticate a comparatively simple matter with our own ingenious subtleties. The statement, sometimes made, that Spiritualism was first introduced through mesmerism, is wholly false; it came to a normal family, living in a normal way.

Undoubtedly, the world of spirits had attempted, on many previous occasions, to establish a line of intercommunication with mortals—notably, in 1716-17, through the family of John Wesley. But in this case, although the spirits proved themselves to be more than willing, the main essential of Spiritualism—a responsive mortal—was lacking. We may judge of the attitude assumed by Mr. Wesley and his friends towards the seeking spirit, from the record preserved by his son:—"He was very angry, and, pulling out a pistol, was going to fire at the place whence the sound came." Several gentlemen and clergymen now earnestly advised my father to quit the house; but he constantly answered, "No, let the devil flee from me; I will never flee from the devil."

This cry of "devil" is still too frequently heard, and, like the cry of "wolf" in the story, is playing the game of the enemy. For most assuredly there is a devil. But he is not a spirit knocking in the dark; nor is he a spirit at all; he is the denial of spirit; he is Materialism. And never before have the works of this devil been so manifest as they are to-day. When he was rallying men of intellect to his cause in an effort to possess the Earth, we called it "Prussianism" and "militarism"; and now that he is making use of ignorance to destroy mankind we call it "Bolshevism"; but in every case it is the same devil—"materialism"; whose time is short; and whose natural, heaven-sent, enemy and destroyer is Spiritualism.

In striking contrast with the truculent attitude taken by the Rector of Epworth—which slammed the door so effectively in the face of the spirit world—is the simple and teachable character of the mother and children who won the glory of being the first mortals to throw wide open to everybody the door at which so many spirits had knocked in vain. When, in the evening of March 31st, 1848, Mrs. Fox asked of the spirit, "Will you answer if I call in the neighbours?"—Modern Spiritualism was born.

And never, perhaps, has it had a happier return of its birthday than this present one, because never has it received more splendid gifts of self-denying service than it is receiving to-day. Moreover, like everything else that is founded upon truth, it is happy even in its enemies; whose gibes serve merely to call attention (without charge of egotism) to its manifold excellences. For instance, one has often heard it said of late that the present great expansion of the movement is simply a passing effect of the great war—a very natural product of heart-rending distress—a fond peering into the unknowable in search of lost children—in fact, a case of over-strained nerves. And what is implied in the making of these mock generous allowances? That in times of unutterable woe man naturally turns to that which is false, and to that which he "cannot know," whereas, no doubt, in the comfortable days of peace and fatness he will forget his vain strivings, and will return to a truer, saner, view of the deep things of God, and will leave all such matters with men who are more discreet and learned than himself! David said that in his distress he cried unto the Lord, and He heard him. Are we to take it that this is merely a case of "nerves" on the part of David—a very natural but passing effect of his distress? This new notion, that times of trouble draw men away from spiritual truth, will commend itself only to those who are holding on to the dead forms of truth, at a time when such systems are breaking in pieces.

The Church's inquiry into the genuineness of spirit communication is likely to resolve itself into the question, "Can we control it? Will it subscribe to the thirty-nine Articles—or to any articles? And if the Spirit cannot, and will not, be controlled, how can it best be quenched?—and for how long?" Clearly all religions that rest on authority, including modern cults that have sprung out of Spiritualism itself, must perforce seal up the well-springs of inspiration, otherwise their constant flow might cut away the ground upon which authority rests.

No doubt, in the past, it has been best that one great mind should receive a measure of inspiration from Heaven—sufficient to last an irresponsible people for many generations. Just as Moses received the Law on Sinai, which remained the law of a nation until a greater than he brought a fuller measure of inspiration, and, as is usual in such cases, was condemned for blasphemy and diabolism. Because as long as the capabilities of mankind were limited to the following of a great leader and teacher, it would have been inadvisable for any individual to seek extraneous sources of inspiration—leading perhaps to a conflict of authority and confusion.

But the days of autocracy seem to be numbered—in politics and religion, and in the domain of thought. We look in vain for a great guide sent to point out the way for us. Nor

does it seem likely—despite the earnest expectation of many souls—that a commanding spirit will be commissioned to lead us. On the contrary, it is the spirit of Democracy that is here to-day, throwing the weight of responsibility upon each one of us. And as it is on Earth so is it also in Heaven—whose Kingdom begins to loom up as a true Democracy. In fact, we have been told by Jesus that the Kingdom of Heaven is within us—and is it not the essence of democracy that every man should realize that not merely his own welfare but also the very existence of the State rests within him personally?

But, it may be asked, is the average man strong enough to bear this weight of responsibility? Is he ready for full spiritual freedom—the democracy of religion? Until he is, he will not accept it; but will cling to the skirts of authority for a while longer; in accordance with the law of Progression, brought to light by Spiritualism itself. And under this Divine law we may rest assured that the many things which we must not know yet, are safely put away "where secrecy remains in bliss, and wisdom hides her skill."

But only for a time, as the law assures us, are these mysteries put beyond our reach. And just as Nature wastes no time over her operations—often bringing fruit trees to blossom in "the lagging rear of winter's frost," so Providence causes new truths to spring early into life—and dare the "sneaping winds" of prejudice and resentful criticism.

THE OLD INQUIRER AND THE NEW.

The days were when to quote a great name as an authority on one side or another of any question in dispute had a marked effect. It was quite sufficient for many people. Those days are passed—we saw their passing even before the war, for we noted a new critical type of mind coming into our own subject, amongst others, with a resolute desire to know the truth for itself, and a fine contempt for authorities. This inquiring spirit never asked, "Who are you?" Who are your authorities?" but "Are you genuine?"

We were not perturbed but rather encouraged by this attitude, for we knew that the man who was not influenced by great names in our support would be equally indifferent to great names quoted against us. To him such arguments were irrelevant. The Professor testified for us; the Bishop was against us. Much he cared for Professors or Bishops? The question with him was, *Is it true?* And when he had finally settled that question what mattered the conclusions of a whole College of Professors or an entire Bench of Bishops?

That is more than ever the spirit of the thinking world to-day, and we shall be wise to take note of it. The glamour of the great name is waning. Those who are behind the scenes in Art and Literature could tell strange tales of the summary rejection of work from men of world-wide distinction because it was below the standard of an advanced and critical public. At one time the work, whatever it might be, would have been accepted subserviently because of the name attached to it. But times have changed, and the picture, the play, the novel and the poem are judged on their merits. A fierce light beats upon each when it is submitted to the public eye, and the judges and editors are mindful of the fact. If the painter, the dramatist or the author is a man of mark so much the better. His name will count for a great deal, but it will no longer compensate for any inferiority in his creation.

We hear sometimes complaints of the unworthy and undignified style in which our truth is presented to the public. It is a pity, of course, that low standards of thought and inefficient methods should prevail in any quarter, but let us not forget that the same spirit of probing and incisive criticism that pierces through glittering and impressive externals is equally competent when it is a question of penetrating a shabby and forbidding exterior. It will not stand abashed in the presence of grandeur, but neither will it despise the undignified. It is looking for reality, not for appearances and pretensions. It knows that the uncut diamond looks very like a pebble, and that a noticeable characteristic of gold in the mine is that it does not glitter.

Under the stress and pressure of life to-day the mind of the truth-seeker grows ever more keen, persistent and discriminating. When he lights on our truth he and his like speedily strip it of any false accretions of superstition and misconception. We love the truth-seeker. Therefore let us lighten his task by endeavouring to present the pure reality that shall be its own justification and rely for nothing more than they are worth on appeals to antiquity or authority.

It is because we have begun to realise the significance of this modern development of keen probing, analytical inquiry, that we can afford to regard with complacency those strange distortions of pure and simple psychical truths with which we are daily confronted. They take a myriad fantastic shapes; they are expressed in many a strange jargon; but behind each and all is some form of vital reality yet to be made apparent. The plain mind seeking a plain way is at present liable to be distracted and perplexed at every step, but in time the turbid streams of thought will run themselves clear, and the strong, critical intellects find pleasurable scope for their energies in assisting in the process. When the work is done nothing will survive that has not virtue in it. The diamonds will be cleansed and cut; the gold refined by many fires, the path through the jungle transformed into a broad high road.

D. G.

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THE LIMITATIONS OF SPIRITUALISM.

We have chosen, of set purpose, what to some of our more enthusiastic readers may seem an almost disconcerting title. But, then, we feel that unless the follower of any subject knows its *limits* he can hardly be held to have a fair grasp of it. We observe this particularly in the case of Rationalism, which has not yet arrived at the knowledge of its limitations. We have witnessed the spectacle of the Rationalist pressing his philosophy to such lengths that it is beginning to recoil on himself.

Some time ago we essayed what one of our friends described as "defining the indefinable"—we attempted to give in a few pages some idea of the scope of Spiritualism. It was a subject that rapidly overflowed the confines of our thought, and brought us to a sharp realisation of the insufficiency of our terms. Spiritualism, as a phrase, conveys different meanings to different minds. To take a few of the more important examples. To one it carries the idea simply of communication with the "dead"—that and nothing more. To another, it means not only that, but a new and great revelation of the true meaning of life and death, and thus carries a new message to humanity. To a third it bears these meanings, and yet a larger—it presents the whole Universe as a spiritual manifestation, and to this mind it may carry the entire negation of any material view of life at all. Matter is entirely excluded and abolished.

Unfortunately for such an idealist, it is not so easy to get rid of matter. If he pauses a moment he must reflect that he is a *material* being to start with. No amount of ecstatic thinking will rid him of his physical limitations, and certain dull necessities attaching to them. We once heard a fine orator of the New Thought order indignantly denounce the idea of mechanism in life. Life, he said, was broad, free, flowing, infinite—there was nothing mechanical about it, he declared. And yet he had to admit that all our ideas of mechanical appliances were derived from life itself; and that the principles of many of them are illustrated in the human anatomy—lever, hinge, pulley, ball and socket, and so on. Of course, life has its mechanism, only it is not all mechanical.

We see no limits to Nature, Spirit—those Universal things, which enfold all else, and are themselves infused and encompassed with the great mystery of Intelligence which governs them all, and which we call Deity. But of Spiritualism, in the usual acceptance of the word, we can make no such claim. It is a great channel of life, but it is not the whole of it. It is the path by which we believe the world must now travel to win again to the great highway of healthy, wholesome living—the road which it has abandoned so often to flounder in jungle and morass. Man's mistake was not that he believed himself to be a material being living in a material world—because such was the fact. It was that he became possessed of the delusion that he was *only* a material being living *only* in a material world.

But the Directing Intelligence, which has always guided his way, and will continue to do so until he is sufficiently intelligent to be entrusted with his own direction, did not desert him. It gave him a new light—Modern Spiritualism. It was not the be-all and end-all of existence. It was merely a guide to the great highway he had missed: the highway of natural, reasonable, simple life, passing beyond all boundaries of race and creed and political conviction. That, in our view, was, and is, the great goal. There are many halting places on the road, but no terminus. Let us make up our minds to that. Life is the main issue, and not any "ism," although systems, creeds, philosophies, can all help us

in varying ways. Rationalism came into it, and did some good work, but it was not the last word. Spiritualism is now coming into its own, but it is not the end. It merely brings in another and greater idea—so great indeed that at its outset it produces more confusion and distraction than ever Rationalism was capable of exciting. If Spiritualism ever arrives at the point of crystallising into a *fixed* Idea, and not one ever growing to larger views and higher issues, we may rest assured that the Intelligence which governs human destinies will shatter it, and release its captives by raising up still another great movement—another New Revelation. For unless an Idea flows and grows, showing itself capable of infinite expansion, able to take in all that it encounters on its march, and rejecting nothing that belongs naturally to the life of humanity, its doom is fixed.

In the perfected humanity of the future, Spiritualism, Materialism, Rationalism, Secularism, Sacerdotalism, will have no meaning as terms of exclusion. They will be part of the general body of ideas in the minds of a comprehensive thinker who will possess in himself the knowledge that he is at once a spiritual being, a material being, a rational being, a secular being, and a sacred being.

Then we shall pass through change and transformation of creed, and cult, and custom; systems of life and thought will rise and fall. As Tennyson put it:—

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways
Lest one good custom should corrupt the world."

LEVITATION OF D. D. HOME.

LORD DUNRAVEN'S ACCOUNT.

Lord Dunraven (formerly Lord Adare), in a communication to the "Weekly Dispatch" (March 21st), adverting to the discussion in the recent debate at the Queen's Hall regarding the phenomena associated with D. D. Home, writes: "I, as the sole survivor of those present on the occasion, think it my duty, in justice to the dead, to mention the facts as recorded by me at the time." He gives the date of the incident as December 16th, 1868, and says those present besides himself were the late Lord Crawford (then Master of Lindsay), Mr. Wynne (Charlie), and D. D. Home. The scene was Ashley House, in Ashley Place.

His Lordship then proceeds to narrate the facts as set out in a letter he wrote at the time to his father:—

"He (Home) then said to us, 'Do not be afraid, and on no account leave your places'; and he went out into the passage."

"Lindsay suddenly said, 'Oh, good heavens! I know what he is going to do; it is too fearful.' Adare: 'What is it?' Lindsay: 'I cannot tell you; it is too horrible! Adah says that I must tell you; he is going out of the window in the other room, and coming in at this window.'"

"We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window. He opened the window and walked in quite coolly. 'Ah,' he said, 'you were good this time,' referring to our having sat still and not wished to prevent him. He sat down and laughed."

"Charlie: 'What are you laughing at?' Home: 'We are thinking that if a policeman had been passing and had looked up and seen a man turning round and round along the wall in the air he would have been much astonished. Adare, shut the window in the next room.'"

"I got up, shut the window, and in coming back remarked that the window was not raised a foot, and that I could not think how he had managed to squeeze through."

"He arose and said, 'Come and see.' I went with him; he told me to open the window as it was before, I did so; he told me to stand a little distance off; he then went through the open space, head first, quite rapidly, his body being nearly horizontal and apparently rigid. He came in again, feet foremost, and we returned to the other room."

"It was so dark I could not see clearly how he was supported outside. He did not appear to grasp, or rest upon, the balustrade, but rather to be swung out and in."

Lord Dunraven, referring to the above, says:—

"I make no comment except this. Rigorously speaking, it is incorrect to say, as I think has been said, that we *saw* Mr. Home wafted from one window to the other. As to whether he was or was not, I am concerned only to state the facts as observed at the time, not to make deductions from them."

How all-pervading is the influence of the Spirit World! You look, and you can see nothing; you listen, and you can hear nothing; yet all Nature is pervaded by it; it is within all things and cannot be cast out."—CONFUCIUS.

FROM THE LIGHTHOUSE WINDOW.

The Annual Meeting of the London Spiritualist Alliance will be held in the hall at 6, Queen Square, on Tuesday afternoon next, at 4.30. A large attendance is expected.

Dr. Ellis T. Powell purposes to speak on "The Ministry of Angels," at Steinway Hall, on Sunday evening.

We must not omit to mention that it was Mr. H. W. Engholm who so admirably carried out, on behalf of Sir A. Conan Doyle, the arrangements for the great debate at the Queen's Hall. Mr. Engholm's talents as a publicity director are a great asset to the movement.

"The Bailie," the Glasgow popular weekly, contains a portrait of Mr. Peter Galloway, President of the Glasgow Association of Spiritualists, with a descriptive sketch from which we gather that Mr. Galloway is a Perthshire man, of 68 (he looks younger), and a man not only of credit and renown, but highly popular, by reason of his fine social qualities, which we can easily believe.

After what transpired recently in court there should be no doubt about the bogus nature of all the "manifestations" produced in connection with the "Masked Medium." But it was a clever performance, and Miss Winter filled her part to a nicety. Mr. Selbit, her theatrical agent, an old hand in producing clever imitations of psychic manifestations, trained her with no little skill. *LIGHT* exposed the performance in an article by Dr. Abraham Wallace (August 23rd, p. 269). It does not appear to have brought its promoters either honour or profit.

A lady correspondent, writing from Ravenna, Ohio, says:—"It seems to make the average man angry to tell him that he cannot die." It is a true word, and we have referred to this strange attitude of mind in the past. As a friend remarks, while in the olden days men were frightened with the idea of hell, now some of them show a tendency to be frightened with the idea of a future life at all!

Mr. Horace Leaf, at his lecture on Materialisations at Mortimer Hall, on March 16th, referred to the remarks of Mr. McCabe in the recent debate concerning Dr. Crawford's experiments.

Mr. Leaf said:—"I assisted Dr. Crawford at various experiments. I brought to this country from Ireland a number of photographic records of his sances with Miss Goligher. When you have been present at such sances as I was present you will be able to see the humour of the statements made by Mr. McCabe regarding the dexterity of Miss Goligher in causing these phenomena. Miss Goligher was an amateur medium who came into Spiritualism from Methodism. She submitted to every test that Dr. Crawford could devise. The sances were held in the light, and many were in Dr. Crawford's own house."

"I understand," writes a correspondent, "that you have more newspaper cuttings than you can possibly reprint." It is worse than that. We have more than we can even mention.

"The Penny Pictorial" announces an "important series of remarkable articles on Spiritualism" commencing in its issue of 27th inst. The journal remarks with justifiable pride that several years ago it "published many articles dealing with the perplexing problem of Life after Death. That was at the time, mark you, when other papers were merely sneering at the whole subject." True enough. We compliment the Editor of "The Penny Pictorial" on his foresight.

The Rev. Walter Wynn, in the course of an interesting address at the Delphic Club, on Friday, March 19th, referred to the Conan Doyle-McCabe debate. He said he had listened very carefully to Mr. McCabe, but could find no single refutation of any fact brought forward by Sir A. Conan Doyle. Mr. McCabe simply postulated fraud in every case. Mr. Wynn also referred to the utterances of the Rev. F. B. Meyer at Leicester. He said the problem of the world was not whether Spiritualism was a religion, but whether its phenomena were not shaking to the ground the dogmas of the Church regarding the after-life.

In a recent sermon, fully reported in the "Bucks Examiner," the Rev. Walter Wynn, at the Chesham United Free Church, delivered a trenchant reply to the Rev. Herbert Thurston. He pointed out that the Bible is full of all the psychical happenings which God is now establishing before the eyes of an unbelieving world by means of proofs without which Christianity would never have been founded.

Mr. J. Scott Battams, M.R.C.S., in a letter to the "Daily Graphic," complimented the journal on its having placed the views of Mr. Sinnett before bewildered gropers after truth. He suggested that Spiritualism is in the nature of an evolutionary impulse, and that "neither blank negation, cheap ridicule, nor uninstructed opposition will avail to check its growth or divert it from its destined path."

We would remind our readers of the important meeting in the Queen's Hall on Wednesday next, in celebration of the anniversary of the birth of modern Spiritualism. Sir A. Conan Doyle, Dr. Ellis Powell, and Mr. Percy R. Street are announced to speak.

In this connection it is interesting to recall the following passage from Mr. E. W. Wallis's pamphlet, "What Spiritualism Is." He says: "The movement known as Modern Spiritualism is not the work of mortals, for it originated in the spirit world. It is the fulfilment of the promise of 'signs and wonders,' the greater works referred to by Jesus. Its advent was foretold by Emanuel Swedenborg, by Andrew Jackson Davis (the Poughkeepsie Seer), and the Shakers of America, who had enjoyed conscious communion with their departed friends for many years, and who were informed by the spirits that there would soon be an opening up, throughout the world, of channels of communication between the two planes of human existence. This was before the famous Rappings in 1848 at Hydesville, U.S.A., and almost simultaneously with those occurrences spiritual manifestations spontaneously occurred in various parts of America, England, and other countries."

Miss Violet Burton's many friends were delighted at the graceful reference to her and her work made by Mr. Henry Withall, Acting President of the London Spiritualist Alliance, at the recent social gathering of members of the L.S.A. The remarks were prompted by Miss Burton's approaching departure for America.

Another good friend of the cause, Mr. D. M. Campbell, is leaving for America on a long visit.

Sir A. Conan Doyle, in "John o' London's Weekly," under the title, "Mrs. Piper's Credibility," writes as follows:—"It is amusing to notice that so mild a phrase as 'specious misrepresentation' arouses Mr. Clodd's anger. He is himself the most ill-mannered of controversialists. Everyone opposed to him becomes at once a 'hussy,' an 'impostor,' or a purveyor of 'nauseous drivel.' He has been known to put Dr. Crawford's D.Sc. in quotation marks, and to add, after an allusion to Sir Oliver Lodge and myself, 'Knighthoods are cheap.' And now he squeals at a very mild rap. It is truly comic."

Mr. McCabe, in an address on "The Dangers of Spiritualism," at South Place Institute, subsequent to the Queen's Hall debate, remarked, "A member of the audience at the Queen's Hall said to me as I left, 'What a painful surprise you will have when you pass over!' If Sir Oliver Lodge is right in what he depicts in 'Raymond,' and also Sir Arthur Conan Doyle, I think it will be like an asylum for the feeble-minded, and I cannot say it will be a pleasant surprise for me to find myself in that world without the rationalistic weapon to exterminate myself when I am tired of it."

These, of course, are hypothetical questions. The next world, as we know, is one in which every man dispenses his own life experience. It is so to a certain extent here, where we are constantly observing the spectacle of a man complimenting himself on his own intellectual vigour in contrast with the feeble-mindedness of his fellow-men. There may, at first, be no surprise for Mr. McCabe, pleasant or otherwise. As a man thinketh so is he.

Miss E. M. Green, lecturing recently at Southampton on "Spiritualism in the Light of Theosophy," said that there could be no antagonism of outlook on the part of the Theosophist towards authentic spiritualistic phenomena. There was common ground in the belief in the persistence of the individual after passing through the gateway of "death."

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

Mrs. Wesley Adams, L.S.A., 3 p.m.

Mrs. Bush, Stead Bureau, 7 p.m.

Annual Meeting, L.S.A., 4.30 p.m.

Ernest Meads, 6, Queen-square, 7.30 p.m.

Sir A. Conan Doyle, Battersea Town Hall, 7.30 p.m.

Wednesday:—

Miss C. Woods, Delphic Club, 5 p.m.

Anniversary of Spiritualism, Queen's Hall, 8 p.m.

EXPERIMENT WITH A SEALED BOOK.

BY THE REV. C. DRAYTON THOMAS.

As soon as it became apparent that book-tests were to be a regular feature of my sittings with Mrs. Leonard, I commenced a series of experiments devised to show whether or no telepathy from my mind played any part in effecting the results. At the time of the experiment now to be described tests had been given from eight books in our house, three of which I had not read; but as these had been read by others in the house it seemed desirable to test with a book which none of us had seen. I therefore arranged with a friend that he should select from his library a book unknown to me, wrap it up, and seal it, and allow it to be in my study for a few weeks. This he did in workman-like manner, placing stout card around it so that it would be impossible for anyone to make a rubbing through the paper for the purpose of ascertaining the title, and finally sealing it with private seals. This parcel was brought to me on December 2nd, 1917, and at the next sitting I asked my father to select tests from it. These given below were received on December 13th and 20th. Having typed them in duplicate I took the book to my friend, and handed him a copy of the tests; this he read through, and then proceeded to open the packet and compare the book with my notes. He found the seals and wrappings intact. The book proved to be one which I had read eight years previously, but this could scarcely have influenced the result of the experiment. Herewith are the statements given at the two sittings, together with our findings and my comments.

CONCERNING THE WRAPPING OF THE BOOK.

"Has not the book string around it? It appears to have it double." There was not only string around the outer covering, but also around an inner wrapping. It was tied twice. Of course, I had seen the string outside, but knew nothing of the further string and wrapper inside.

"The book seems to be tied peculiarly and wrapped twice." The ends of both lots of string were elaborately sealed to the paper. There was an outer paper tied and sealed, then an inner paper similarly tied and sealed. When this was removed it revealed the cardboard surrounding the book.

TITLE AND SUBJECT.

"This book is about a subject which would appeal to him, but about which he has to a certain extent altered his mind." The book was "The Supernatural?" by L. A. Weatherley, M.D., and J. N. Maskelyne, published by Arrowsmith, preface dated 1891. The authors very stoutly oppose the idea that departed spirits communicate with human beings, and ridicule the claim that such communications have actually come by means of media. My father, who passed on some fourteen years previously, was a Wesleyan Minister, and throughout his forty-five years of preaching would have frequently turned his thought to the spirit world. But the theological atmosphere of his day would give him little conception of the close relation possible between that world and ours, and I presume that his reference to an alteration of mind indicates his discovery after passing over of the intimate relations existing between the two worlds and the possibility of communication between the residents in each. This is touched upon again later.

"Page five refers to something he liked doing when on earth; it is about a third down the page." Line 12 reads, "The best remedy against superstition is to prevent its birth." This assertion is quite in accord with my father's life-long character. So averse was he to anything bordering upon superstition that he used to check me when, in my school days, I was beginning to use the word "luck." In prohibiting the use of that word he explained that there was really no such thing since each happening had its cause.

"Also soon after the above there is a reference to a light or fire." Near the bottom of the page is mention of the electric light being installed in the streets of Calcutta. It will be noticed that there are two references to this page, one indefinite and one definite, and that they are found in the order he stated.

AMUSEMENT AT CHOICE OF BOOK.

"You'll be amused when you see that book." More than once Feda (the Control) remarked that my father was laughing because of this book and its bearing upon himself. My friend was much impressed by this statement, and before proceeding to undo the packet remarked that on the supposition of my father being able to read the book it would be quite characteristic of him to be highly amused at the humour of the situation resulting from selection of such a book for purpose of this experiment. Picture the situation. Here was a book holding up to derision the assertion that a spirit can enter into communication with earth through a medium. It is from this very book that a spirit is selecting references and transmitting them through a medium. And he does this for the express purpose of proving that a spirit can communicate with men by this method! It must have been a delightfully humorous situation, and was evidently appreciated to the full; for Feda several times interrupted her remarks to say how much amused he was, how he was laughing, and how very funny must be something connected with this particular book. No such remarks had been made during tests from the previous eight books selected by him

for experiment, and to none of those would this manifestation of humour have been in the least degree applicable.

REFERENCE TO THIRTY-FOUR YEARS BEFORE.

"It was a subject that interested him very much, and one about which he changed his opinion when on earth, and has changed it again since passing on." This reference to change of opinion is dealt with in my comment on the next statement.

"At its very beginning this book has a strange association for him upon matters that concerned him about twenty years before he passed on. You may have heard about it, or, if not, you can verify this by asking your mother. There is a link with that period of nearly twenty years before." The date given coincides with the time when he met a lady, a natural medium, whose life had been crowded with remarkable phenomena. She became a personal friend of my parents and her narrations greatly interested them and were a frequent subject of conversation. At that period, therefore, more than at any other time, matters relating to the spirit world and psychic phenomena were talked of in our family. My mother says that father must to some extent have changed his opinions after meeting this lady, as they were both convinced of the genuineness of her experiences. The three states of mind alluded to may, therefore, be termed early indifference, aroused interest, and, since his passing, full realisation. Following up this reference to "the very beginning of the book," one finds that its first words are the following quotation from Maudsley:—"If all visions, intuitions, and other modes of communication with the supernatural, accredited now or at any time, have been no more than phenomena of psychology—instances, that is, of sub-normal, supra-normal, or abnormal mental function—and if all existing supernatural beliefs are survivals of a state of thought befitting lower stages of human development; the continuance of such beliefs cannot be helpful, it must be hurtful to human progress." The first words of the contents-table are:—"Superstition, Witchcraft, Believers in the Supernatural." Thus the subject matter of the book as expressed at its beginning took back his thoughts to the time when he first seriously faced the subject of the possibility or otherwise of communication with one's departed friends. That it was a possibility he could not but believe after making the acquaintance of the lady above mentioned. He held an open mind, but did not pursue the subject, and was inclined to share the conventional opinion that the doings of Spiritualism were either fraudulent or wrong. At my first sitting with Mrs. Leonard he remarked that "when on earth he would have been very wary of it!"

(To be continued.)

OTHER WAYS OF SEEING.

"We could imagine an immediate representation of an object, not through the conditions of sense, but by the understanding. But we have no tangible idea of such knowledge. Still, it is necessary for us to think of such in order not to subject all beings capable of intelligence to only our way of seeing things. For it may be that some world beings might behold the same object under another form."

"The other world is . . . not another place, but only another view of even this world."

—"Dreams of a Spirit Seer," by KANT.

If we compare these extracts with what Sir Oliver Lodge is reported to have said in Boston we shall see that Kant anticipated the conclusion to which Psychical Research has led him. He said:—

"They [the departed] see the world from one aspect, we from another. Sometimes I think there is but one world."

This would imply that their faculties relate them to the same centres of force which are manifesting to us through atomic matter. Such a view would be in keeping with the economy of Nature—that marvellous economy referred to in Mr. S. De Brath's interesting article (LIGHT, February 21st), in which he points out that merely by the regrouping of atoms and the addition of three atoms a poison becomes a useful drug. It would be entirely consistent with this principle governing the Universe if the suggestion of Kant and Sir Oliver Lodge proves to be the fact. The very same forces which are radiating beauty and power to us through the medium of matter may be radiating beauty and power to beings in another condition through some finer medium.

H. A. DALLAS.

THE interest attaching to the attitude of the United States in European affairs makes the appearance of Mr. C. Sheridan Jones's "A Short Life of Washington" (Rider, 3/6 net) very timely. Mr. Jones does not adulate his hero, but shows him as he was—a man of strong personality and iron will, but of an aloof and cynical temperament which makes of him a much less attractive figure than Lincoln, with his broad human sympathy. But it is well to be reminded (as the author reminds us) of the great work Washington did in saving the American people "from a short-sighted despotism and from that anarchy which is perhaps the greatest of the perils associated with liberty."

THE PERSONAL PROOF.

BY LOUISE BERENS.

Not long ago I received a cable from an American acquaintance saying he was on the wide Atlantic and would pay his respects as soon as circumstances permitted.

I had loved his wife and felt I must exert myself to the limit. My beautiful friend had "crossed the bar" a year or two before, and in the hurly-burly of life I had lost interest in the husband.

Adelbert (such was his absurd first name), unlike the typical Brother Jonathan, was a big broad-shouldered fellow with handsome features, and a red brown complexion which testified to a love of material joys. He was withal a business ogre steeped to the lips in the maelstrom of finance. Yet I remembered that though he had so long worshipped at the shrine of the Golden Calf, he likewise adored his wife, and deeply mourned her loss. On this Tom Tiddler's ground I knew we could play without too much strain, and on a certain December afternoon we found ourselves chatting over the tea-cakes.

Spiritualism nowadays is the King Charles' Head of conversation, and much against the grain, I was soon engaged in discussing the "spooks"—to use my visitor's insulting epithet.

Adelbert regarded me as a woman of the world, gifted with strong common sense. That such a matter-of-fact person should be bitten by so foolish a craze was, to him, past all understanding. Gently I ventured to lift the veil, but, of course, it was so much waste of breath. A hint as to personal survival acted as the usual red rag. Standing over me in frowning disapproval he implored me to abandon the séance-room while my brains were in tolerable working order: then in stentorian tones denounced fraudulent mediums, lunacy parlours, and the whole tribe of silly, credulous women.

"If you study a few hundred books," I interposed wearily, "and attend fifty first-class séances, it is possible you may change your mind."

Finally he confessed it would afford him satisfaction to be able to bear first-hand testimony to the folly and wickedness of such devil rites. Would I take him to one of these pernicious dark séances? I angrily refused, and with head held high, bowed him out. But all the evening, after he had left, I felt miserable. An inward voice, which gave me no rest, repeated, "Take him, take him." Suddenly I seized a pen and wrote:—"I am going to a Direct Voice Trumpet Séance on such and such a day. Will call for you at 11 a.m."

The morning dawned wet and foggy; psychically the most adverse conditions conceivable. I started late to avoid discussion. On our arrival we were ushered into the séance-room direct. The circle was formed, and the hostess, motioning us to our chairs, gave me a reproachful look for unpunctuality.

I glance at Adelbert. His eyes, if not his lips, are sneering.

"When are they going to ring up?" he whispers, and at this moment the light is viciously snapped out. We find ourselves in black, velvety darkness.

I struggle with the initial nervousness which invariably overcomes me at the opening stages of a Trumpet Séance; yet in a few minutes am absorbed in the miracles of the moment; able even to forget the blatant sceptic at my side.

The exquisite music, the touching re-unions, the somewhat noisy controls, the messages, meetings, and partings, I hasten to pass over. Are they not written in the book of *Usborne Moore*?

Suddenly the medium exclaims, "There is a spirit here anxious to communicate. A woman! I catch the name of Albert—yes" (listening) "Albert! Does anyone answer to the name of Albert?"

A dead stifled silence: a silence that can be heard. The medium waxes impatient. An idea flashes through my brain.

"Is it—can it be—Adelbert?" I inquire impulsively.

"Possibly," replies the medium indifferently, "something like that. Does anyone answer to the name of Adelbert?"

A grunt at my elbow, but no articulate response.

"Will the spirit touch the one for whom she comes?"

"Addy," I whisper, forgetful of convention. "Were you touched?"

"Yes," he replies. "Poked on the knee. Was it you?"

"Is it—can it be your wife?" I cry. "Speak!"

Once more that sombre silence; then a faint voice from the trumpet, gaining power as it speaks.

"Addy—dear one—so glad—I was—able—to come. Never dreamed of your being here. You at a séance."

"Gee whiz!" exclaims my startled neighbour. "V? V? You? No, no. I must be crazed."

"Who else, dearest?" sighs the sweet voice; and then through that blessed trumpet, the peculiar, infectious, melodic unmistakable laugh we should both recognise out of millions. It rings forth clear as a bell.

The sound carries me back to cheery days in New York, and brings instant everlasting conviction to the world-seared lover at my side.

The touching, natural, intimate talk that followed is completely unprintable. Critics who expect wise saws and exalted sentiments under these circumstances must remain

eternally dissatisfied. "Spirits talk the most feeble nonsense when they *do* return," is the universal but fatiguing remark. I neither answer nor explain. The devotees of the inner ring understand. It is precisely this ridiculous familiar nonsense which brings conviction and ineffable joy to loving human beings.

That wonderful séance ended. The light was switched on, and we gazed silently at each other. Then we found ourselves in the street.

"I've been a fool and a brute," stammers my companion, brokenly. "Forgive me. Forgive—I can't believe it. I must get home to think over every word."

We parted on the doorstep, and I crept upstairs. If only the Anti's could have heard!

Vicarious proof is much, but personal proof is ten thousand times of more value. But why does it come so capriciously?

Here is this American—of the earth earthy, a bull in a china shop—receives immediate splendid response, while others, tuned to the highest pitch, seek, and strive, and wait in vain. It is true, humble persistence is almost invariably successful, but through what travail of soul and see-saw of doubt and belief?

Verily a mystery of divine mysteries!

Let us simply thank God that occasionally the vision perfect is granted; some chosen one hears the voice that is still, and glimpses behind the veil. Thus the warm and living truth is kept glowing in the heart of man, and despite ridicule, wrath and contempt, the Spiritualist flag unfurled is still triumphantly flying.

[In a letter accompanying the above narrative, Mrs. Berens assures us that though she has disguised the principal character to avoid recognition the main points of the story are absolutely true.—EDITOR.]

A MYSTIC'S UNFOLDING.

MISS MAUD MACCARTHY'S VIVID STORY.

A dramatic and moving recital was given by Miss Maud MacCarthy on Sunday last in the drawing room at 81, Lansdowne-road, Holland Park, when she told the story of the development of her inner life. It recalled in parts that of another wonderful mystic, Madame d'Esperance, for both in childhood saw visions and accepted them as natural occurrences. Miss MacCarthy said: "I remember in those early days, when I was between fourteen and sixteen, that when I played my violin I used to feel myself floating out of my body and looking down upon that body underneath. I thought then that that happened to everybody."

Though a natural psychic she had no particular opening-up of consciousness until she was fourteen years of age. Then a friend took her to a lecture by Mrs. Annie Besant on Esoteric Christianity. "I think it was the most wonderful lecture she ever gave," said Miss MacCarthy, "and I well remember the deep impression it made on me."

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EXPERIMENT WITH A SEALED BOOK.

BY THE REV. C. DRAYTON THOMAS.

As soon as it became apparent that book-tests were to be a regular feature of my sittings with Mrs. Leonard, I commenced a series of experiments devised to show whether or no telepathy from my mind played any part in effecting the results. At the time of the experiment now to be described tests had been given from eight books in our house, three of which I had not read; but as these had been read by others in the house it seemed desirable to test with a book which none of us had seen. I therefore arranged with a friend that he should select from his library a book unknown to me, wrap it up, and seal it, and allow it to be in my study for a few weeks. This he did in workman-like manner, placing stout card around it so that it would be impossible for anyone to make a rubbing through the paper for the purpose of ascertaining the title, and finally sealing it with private seals. This parcel was brought to me on December 2nd, 1917, and at the next sitting I asked my father to select tests from it. These given below were received on December 13th and 20th. Having typed them in duplicate I took the book to my friend, and handed him a copy of the tests; this he read through, and then proceeded to open the packet and compare the book with my notes. He found the seals and wrappings intact. The book proved to be one which I had read eight years previously, but this could scarcely have influenced the result of the experiment. Herewith are the statements given at the two sittings, together with our findings and my comments.

CONCERNING THE WRAPPING OF THE BOOK.

"Has not the book string around it? It appears to have it double." There was not only string around the outer covering, but also around an inner wrapping. It was tied twice. Of course, I had seen the string outside, but knew nothing of the further string and wrapper inside.

"The book seems to be tied peculiarly and wrapped twice." The ends of both lots of string were elaborately sealed to the paper. There was an outer paper tied and sealed, then an inner paper similarly tied and sealed. When this was removed it revealed the cardboard surrounding the book.

TITLE AND SUBJECT.

"This book is about a subject which would appeal to him, but about which he has to a certain extent altered his mind." The book was "The Supernatural?" by L. A. Weatherley, M.D., and J. N. Maskelyne, published by Arrowsmith, preface dated 1891. The authors very stoutly oppose the idea that departed spirits communicate with human beings, and ridicule the claim that such communications have actually come by means of media. My father, who passed on some fourteen years previously, was a Wesleyan Minister, and throughout his forty-five years of preaching would have frequently turned his thought to the spirit world. But the theological atmosphere of his day would give him little conception of the close relation possible between that world and ours, and I presume that his reference to an alteration of mind indicates his discovery after passing over of the intimate relations existing between the two worlds and the possibility of communication between the residents in each. This is touched upon again later.

"Page five refers to something he liked doing when on earth; it is about a third down the page." Line 12 reads, "The best remedy against superstition is to prevent its birth." This assertion is quite in accord with my father's life-long character. So averse was he to anything bordering upon superstition that he used to check me when, in my school days, I was beginning to use the word "luck." In prohibiting the use of that word he explained that there was really no such thing since each happening had its cause.

"Also soon after the above there is a reference to a light or fire." Near the bottom of the page is mention of the electric light being installed in the streets of Calcutta. It will be noticed that there are two references to this page, one indefinite and one definite, and that they are found in the order he stated.

AMUSEMENT AT CHOICE OF BOOK.

"You'll be amused when you see that book." More than once Feda (the Control) remarked that my father was laughing because of this book and its bearing upon himself. My friend was much impressed by this statement, and before proceeding to undo the packet remarked that on the supposition of my father being able to read the book it would be quite characteristic of him to be highly amused at the humour of the situation resulting from selection of such a book for purpose of this experiment. Picture the situation. Here was a book holding up to derision the assertion that a spirit can enter into communication with earth through a medium. It is from this very book that a spirit is selecting references and transmitting them through a medium. And he does this for the express purpose of proving that a spirit can communicate with men by this method! It must have been a delightfully humorous situation, and was evidently appreciated to the full; for Feda several times interrupted her remarks to say how much amused he was, how he was laughing, and how very funny must be something connected with this particular book. No such remarks had been made during tests from the previous eight books selected by him

for experiment, and to none of those would this manifestation of humour have been in the least degree applicable.

REFERENCE TO THIRTY-FOUR YEARS BEFORE.

"It was a subject that interested him very much, and one about which he changed his opinion when on earth, and has changed it again since passing on." This reference to change of opinion is dealt with in my comment on the next statement.

"At its very beginning this book has a strange association for him upon matters that concerned him about twenty years before he passed on. You may have heard about it, or, if not, you can verify this by asking your mother. There is a link with that period of nearly twenty years before." The date given coincides with the time when he met a lady, a natural medium, whose life had been crowded with remarkable phenomena. She became a personal friend of my parents and her narrations greatly interested them and were a frequent subject of conversation. At that period, therefore, more than at any other time, matters relating to the spirit world and psychic phenomena were talked of in our family. My mother says that father must to some extent have changed his opinions after meeting this lady, as they were both convinced of the genuineness of her experiences. The three states of mind alluded to may, therefore, be termed early indifference, aroused interest, and, since his passing, full realisation. Following up this reference to "the very beginning of the book," one finds that its first words are the following quotation from Maudsley:—"If all visions, intuitions, and other modes of communication with the supernatural, accredited now or at any time, have been no more than phenomena of psychology—instances, that is, of sub-normal, supra-normal, or abnormal mental function—and if all existing supernatural beliefs are survivals of a state of thought befitting lower stages of human development; the continuance of such beliefs cannot be helpful, it must be hurtful to human progress." The first words of the contents-table are:—"Superstition, Witchcraft, Believers in the Supernatural." Thus the subject matter of the book as expressed at its beginning took back his thoughts to the time when he first seriously faced the subject of the possibility or otherwise of communication with one's departed friends. That it was a possibility he could not but believe after making the acquaintance of the lady above mentioned. He held an open mind, but did not pursue the subject, and was inclined to share the conventional opinion that the doings of Spiritualism were either fraudulent or wrong. At my first sitting with Mrs. Leonard he remarked that "when on earth he would have been very wary of it!"

(To be continued.)

OTHER WAYS OF SEEING.

"We could imagine an immediate representation of an object, not through the conditions of sense, but by the understanding. But we have no tangible idea of such knowledge. Still, it is necessary for us to think of such in order not to subject all beings capable of intelligence to only our way of seeing things. For it may be that some world beings might behold the same object under another form."

"The other world is . . . not another place, but only another view of even this world."

—"Dreams of a Spirit Seer," by KANT.

If we compare these extracts with what Sir Oliver Lodge is reported to have said in Boston we shall see that Kant anticipated the conclusion to which Psychical Research has led him. He said:—

"They [the departed] see the world from one aspect, we from another. Sometimes I think there is but one world."

This would imply that their faculties relate them to the same centres of force which are manifesting to us through atomic matter. Such a view would be in keeping with the economy of Nature—that marvellous economy referred to in Mr. S. De Brath's interesting article (LIGHT, February 21st), in which he points out that merely by the regrouping of atoms and the addition of three atoms a poison becomes a useful drug. It would be entirely consistent with this principle governing the Universe if the suggestion of Kant and Sir Oliver Lodge proves to be the fact. The very same forces which are radiating beauty and power to us through the medium of matter may be radiating beauty and power to beings in another condition through some finer medium.

H. A. DALLAS.

THE interest attaching to the attitude of the United States in European affairs makes the appearance of Mr. C. Sheridan Jones's "A Short Life of Washington" (Rider, 3s. 6d.) very timely. Mr. Jones does not adulterate his hero, but shows him as he was—a man of strong personality and iron will, but of an aloof and cynical temperament which makes of him a much less attractive figure than Lincoln, with his broad human sympathy. But it is well to be reminded (as the author reminds us) of the great work Washington did in saving the American people "from a short-sighted despotism and from that anarchy which is perhaps the greatest of the perils associated with liberty."

THE PERSONAL PROOF.

BY LOUISE BERENS.

Not long ago I received a cable from an American acquaintance saying he was on the wide Atlantic and would pay his respects as soon as circumstances permitted.

I had loved his wife and felt I must exert myself to the limit. My beautiful friend had "crossed the bar" a year or two before, and in the hurly-burly of life I had lost interest in the husband.

Adelbert (such was his absurd first name), unlike the typical Brother Jonathan, was a big broad-shouldered fellow with handsome features, and a red brown complexion which testified to a love of material joys. He was withal a business ogre steeped to the lips in the maelstrom of finance. Yet I remembered that though he had so long worshipped at the shrine of the Golden Calf, he likewise adored his wife, and deeply mourned her loss. On this Tom Tiddler's ground I knew we could play without too much strain, and on a certain December afternoon we found ourselves chatting over the tea-cakes.

Spiritualism nowadays is the King Charles' Head of conversation, and much against the grain, I was soon engaged in discussing the "spooks"—to use my visitor's insulting epithet.

Adelbert regarded me as a woman of the world, gifted with strong common sense. That such a matter-of-fact person should be bitten by so foolish a craze was, to him, past all understanding. Gently I ventured to lift the veil, but, of course, it was so much waste of breath. A hint as to personal survival acted as the usual red rag. Standing over me in frowning disapproval he implored me to abandon the séance-room while my brains were in tolerable working order: then in stentorian tones denounced fraudulent mediums, lunacy parlours, and the whole tribe of silly, credulous women.

"If you study a few hundred books," I interposed wearily, "and attend fifty first-class séances, it is possible you may change your mind."

Finally he confessed it would afford him satisfaction to be able to bear first-hand testimony to the folly and wickedness of such devil rites. Would I take him to one of these pernicious dark séances? I angrily refused, and with head held high, bowed him out. But all the evening, after he had left, I felt miserable. An inward voice, which gave me no rest, repeated, "Take him, take him." Suddenly I seized a pen and wrote:—"I am going to a Direct Voice Trumpet Séance on such and such a day. Will call for you at 11 a.m."

The morning dawned wet and foggy; psychically the most adverse conditions conceivable. I started late to avoid discussion. On our arrival we were ushered into the séance-room direct. The circle was formed, and the hostess, motioning us to our chairs, gave me a reproachful look for unpunctuality.

I glance at Adelbert. His eyes, if not his lips, are sneering.

"When are they going to ring up?" he whispers, and at this moment the light is viciously snapped out. We find ourselves in black, velvety darkness.

I struggle with the initial nervousness which invariably overcomes me at the opening stages of a Trumpet Séance; yet in a few minutes am absorbed in the miracles of the moment; able even to forget the blatant sceptic at my side.

The exquisite music, the touching re-unions, the somewhat noisy controls, the messages, meetings, and partings, I hasten to pass over. Are they not written in the book of Usher Moore?

Suddenly the medium exclaims, "There is a spirit here anxious to communicate. A woman! I catch the name of Albert—yes" (listening) "Albert! Does anyone answer to the name of Albert?"

A dead stifled silence: a silence that can be heard. The medium waxes impatient. An idea flashes through my brain.

"Is it—can it be—Adelbert?" I inquire impulsively.

"Possibly," replies the medium indifferently, "something like that. Does anyone answer to the name of Adelbert?"

A grunt at my elbow, but no articulate response.

"Will the spirit touch the one for whom she comes?"

"Addy," I whisper, forgetful of convention. "Were you touched?"

"Yes," he replies. "Poked on the knee. Was it you?"

"Is it—can it be your wife?" I cry. "Speak!"

Once more that sombre silence; then a faint voice from the trumpet, gaining power as it speaks.

"Addy—dear one—so glad—I was—able—to come. Never dreamed of your being here. You at a séance."

"Gee whiz!" exclaims my startled neighbour. "V? V? You? No, no. I must be crazed."

"Who else, dearest?" sighs the sweet voice; and then through that blessed trumpet, the peculiar, infectious, melodic unmistakable laugh we should both recognise out of millions. It rings forth clear as a bell.

The sound carries me back to cheery days in New York, and brings instant everlasting conviction to the world-seared lover at my side.

The touching, natural, intimate talk that followed is completely unprintable. Critics who expect wise saws and exalted sentiments under these circumstances must remain

eternally dissatisfied. "Spirits talk the most feeble nonsense when they do return," is the universal but fatiguing remark. I neither answer nor explain. The devotees of the inner ring understand. It is precisely this ridiculous familiar nonsense which brings conviction and ineffable joy to loving human beings.

That wonderful séance ended. The light was switched on, and we gazed silently at each other. Then we found ourselves in the street.

"I've been a fool and a brute," stammers my companion, brokenly. "Forgive me. Forgive—I can't believe it. I must get home to think over every word."

We parted on the doorstep, and I crept upstairs. If only the Anti's could have heard!

Vicarious proof is much, but personal proof is ten thousand times of more value. But why does it come so capriciously?

Here is this American—of the earth earthy, a bull in a china shop—receives immediate splendid response, while others, tuned to the highest pitch, seek, and strive, and wait in vain. It is true, humble persistence is almost invariably successful, but through what travail of soul and see-saw of doubt and belief?

Verily a mystery of divine mysteries!

Let us simply thank God that occasionally the vision perfect is granted; some chosen one hears the voice that is still, and glimpses behind the veil. Thus the warm and living truth is kept glowing in the heart of man, and despite ridicule, wrath and contempt, the Spiritualist flag unfurled is still triumphantly flying.

[In a letter accompanying the above narrative, Mrs. Berens assures us that though she has disguised the principal character to avoid recognition the main points of the story are absolutely true.—EDITOR.]

A MYSTIC'S UNFOLDING.

MISS MAUD MACCARTHY'S VIVID STORY.

A dramatic and moving recital was given by Miss Maud MacCarthy on Sunday last in the drawing room at 81, Lansdowne-road, Holland Park, when she told the story of the development of her inner life. It recalled in parts that of another wonderful mystic, Madame d'Esperance, for both in childhood saw visions and accepted them as natural occurrences. Miss MacCarthy said: "I remember in those early days, when I was between fourteen and sixteen, that when I played my violin I used to feel myself floating out of my body and looking down upon that body underneath. I thought then that that happened to everybody."

Though a natural psychic she had no particular opening-up of consciousness until she was fourteen years of age. Then a friend took her to a lecture by Mrs. Annie Besant on Esoteric Christianity. "I think it was the most wonderful lecture she ever gave," said Miss MacCarthy, "and I well remember the deep impression it made on me."

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THE ORGANIST'S RETURN.

A TRUE GHOST STORY.

Our attention has been called to a capital ghost story told in a recent number of "The Trail," the official organ of the London Scout Council. The facts are related, on "Scout's honour," by Mr. Arthur Poyser, master of the Lord Mayor's Own City of London Troop, and took place in December, 1908, the year in which the troop was founded. Mr. Poyser states that then, as now, the Bulldog's Patrol of the troop was formed of choir boys of the old City Church of All Hallows, Barking-by-the-Tower, and that for some weeks before Christmas it was his custom to take two solo boys at 6 o'clock on Friday evenings into the large practice-room at the west end of the church, the other boys not being due till 7.30. One Friday evening early in December, Mr. Poyser and two lads entered the church as usual, and groped their way to the practice room. Contenting themselves with turning on only one electric light, the one that shone on the piano key-board, they sat down at the instrument—Mr. Poyser in the middle, with a boy on each side—and began to practise carols. They had been practising for about ten minutes when Mr. Poyser saw an old lady enter through a door which had been left open.

"She stood," he says, "in the reflection of the light from the piano, as plain and as solid, to all appearance, as the people we see about us every day. But I noticed as I glanced at her from time to time, that she was dressed in a rather peculiar manner. She wore a large black 'coal-scuttle' bonnet, tied under the chin by a big black bow. Above a black silk or bombazine dress she wore a brown shawl of ample proportion, which was edged with deep fringe. When the boy on my right (and nearest to our visitor) looked up from his music he, like a Scout, offered her a chair and placed one for her to sit on. She did not say 'Thank you,' but simply nodded her head and sat down, keeping her eyes fixed on me and listening intently to the music."

Mr. Poyser hardly knew what to think. He felt certain that he had locked the door in the church porch, but even if he had omitted to do so how could their visitor have come through two sets of swing doors, and through a church as dark as midnight, without making a sound? But what was his amazement when, at the end of half an hour, the old lady without a word passed through the still open door of the room, and seemed to go towards the south aisle of the church, the opposite direction to that by which they had entered. He sent one of the boys to tell her she was going the wrong way, but the lad came back to say that he could not see anybody. Mr. Poyser thereupon turned on all the lights, and he and the boys searched every corner of the church and looked under every pew, but could discover no sign of anybody. Turning out the lights, they groped their way back to the porch to find that after all the door *was* locked! And there was no other means of entering the church.

On the following Sunday morning a friend of Mr. Poyser's, a profound disbeliever in ghostly happenings, preached in the church, and after the service told him of a strange incident he had witnessed, but which no one else seemed to have noticed. He had seen, while the choir was singing, a yellow cat come from under the piano, run round the altar rails, and disappear through the closed door of the clergy vestry.

Five years later, in 1913, Mr. Poyser was introduced in the practice room to an old gentleman who had been a choir boy in the church sixty years before. Asked who at that time acted as organist and conductor of the choir, the gentleman said that these duties were performed by a Miss Lisetta Rist, and exactly described the old lady who had walked into the practice-room five years before! He further stated that she was passionately fond of cats, who used to follow her about in the street. Mr. Poyser has also learned that Miss Rist's remains are buried in the church, and he adds that she has appeared once again since 1908—"but that is another story."

NOT LESS REAL.—The mode of thinking of the ordinary man is that whatever he can see or touch is real; but whatever is perceived by means of rarer and more subtle instincts is the result of imagination, and, therefore, unreal. This view, however, is destined to disappear in the presence of modern science, which is slowly, but surely, leading us to see that there is no dividing line, such as we have hitherto conceived, separating the material from the immaterial. The revelations of science are forcing us, more and more, to change our ideas concerning this solid earth, and all that it contains. Science has been showing us the immateriality of much that we have hitherto called material, and is preparing to show us the materiality of much that we have hitherto called immaterial. Thus the idea begins to force itself upon us that here we are in the presence of facts of relationship, the terms material and immaterial expressing only different states of consciousness, the one being no more nor no less real than the other, but belonging to different planes of being, all equally normal in the race, though some rarer than others.—"The Threshold of the New," by Charlotte Stuart.

"CERTAINTY VERSUS DOUBT."

BY F. C. CONSTABLE, M.A.

Miss Dallas, I think, has made an excellent reply to Mr. Rolleston (page 76). But I think, too, she has omitted one strong argument.

Mr. Rolleston says, "Nature is an eternal process of sacrificing life for the sake of life." Miss Dallas says, "Is not this statement an unwarranted assumption?" It is not merely an unwarranted assumption; it is an erroneous statement of fact.

Nature interferes with life in no way; it *uses* life. But what, then, is death? The death of an ant, elephant, man or woman? It marks nothing but the end of a form of life or, rather, of life manifest in material form. An earthquake may destroy millions of living organisms, but that affects life in no way. It merely puts an end to certain manifestations of life in bodily form. This distinction between life, in itself, and life manifest in bodily forms is of great importance and yet is frequently ignored.

Nature is—does not merely seem to be, as Tennyson wrote—careful of the type and careless of the single life. And here come in the words, the most apt words of Miss Dallas: "May it not be a self-sacrificing process for the sake of something greater than mere life?"

I would answer this directly in the affirmative. So far as Nature and its laws are concerned there is the self-sacrificing process for the sake of the evolution of the type. But we cannot stop there. Any closed circle of moments of material evolution and devolution cannot satisfy man's reason. There is *self-consciousness*, and the self-conscious subject is fully aware that it is in itself something external to the material. The laws of Nature govern the material only, and the self-conscious subject is external to these laws, in that it can *use* them for its own purposes. "I am conscious of myself, not as I appear to myself, nor as I am in myself, but only that I am."—(Kant.) This is Kant's transcendental subject.

Self-consciousness is evidence to man that his real self is something embodied for a time in our universe of time and space. It is passage through what we term "life" in a time of self-sacrifice for his real self—his soul or spirit. Why should this "spirit" end, because its manifestation in bodily form comes to an end? We have in human experience, quite apart from religion, definite evidence that it does not come to an end. But assume there is no evidence in human experience or religion? Then man's reason steps in alone, unaided. And it makes us aware that, self-consciousness being external to the material, any change of the material, any change in the manifestation of self-consciousness in the material, cannot affect self-consciousness itself.

And love, beauty, truth and justice, love pre-eminently! They are free from the laws of Nature which hold sway only over the material. They are eternal in transcendence of time though imprisoned in the body; we can "see" them but as through a glass dimly.

How can Mr. Rolleston prove his non-existence after the dissolution of his body, unless he makes his *present* self-consciousness a function of his bodily form?

COMING EVENTS

(FOR DETAILS SEE ADVTS.)

April 7th.—Sir A. Conan Doyle, East Ham.
April 8th.—Sir A. Conan Doyle, Lewisham.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation:—Mrs. Green, £1.

TELEPATHY FROM THE DYING.—The following story is given in "Les Annales Psychiques": A young man living at Noyon became engaged to a young lady, but though the couple were deeply in love one with another the engagement, owing to family quarrels, was broken off. This took place in May, 1904. In December, 1905, the gentleman married another girl, and in July, 1906, the lady also married. On the night of March 17th 1907, the lady was sleeping alone, a maid-servant occupying an adjoining room, when she was awakened at 2 a.m. by hearing her Christian name called three times, the voice appearing to come from behind a door close to her bed. She rose, opened this door and was astonished to find no one there. She roused her maid and together they searched the house but could find nobody. They returned to bed, and the lady again heard the voice. Twice in a tone of anguish it called her name. The maid heard nothing, but a second time they searched the house with unavailing result. Half an hour after returning to her couch and while still awake the lady heard the voice, more anguished than before, cry "Jeanne!" Some days later a relative of hers came from Noyon to tell her that her former fiancé had died of consumption most painfully, and when passing away in the arms of his wife had called to his old love several times, "Jeanne!" This had taken place on the night of the 17th of March precisely at the time she had heard his voice.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Dr. Ellis T. Powell. April 4th, Mrs. M. H. Wallis.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Miss Florence Morse; 6.30, Mr. Ernest Hunt. Wednesday, 31st, Dr. Damoglou.

Walthamstow.—342, Hoe-street.—7, Mr. T. W. Ella. Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. A. C. Scott; 6.30, Mrs. Mary Gordon.

Spiritualists' Rendezvous, 3, Farnival-street, E.C.—Good Friday, no meeting. April 9th, 7, Mrs. Wesley Adams.

Lewisham.—The Priory, High-street.—6.30, Mrs. Mary Clempson.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. Tayler Gwynn.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Bolton. Thursday, 8, Mrs. Stenson.

Peckham.—Lausanne-road.—7, Mr. Lovegrove and Mrs. Kingstone. April 4th, Mrs. Cannock.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. Neville.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. M. Clempson; 3, Lyceum; 6.30, Mrs. Worthington. Wednesday, 31st, 7.30, Mrs. Orłowski; doors closed at 7.35. Healing daily, 10 a.m. to 1 p.m., excepting Tuesday and Saturday.

Woolwich and Plumstead.—Wednesday, 31st, at 1, Villas-road, at 8, Mr. Wright. Thursday, April 1st, Special Opening Night, at Invicta Hall, Crescent-road, at 8, speaker, Mr. R. Boddington, clairvoyance Mrs. Imison. Sunday, 7, Mr. and Mrs. Brownjohn; public circle after service. Every Sunday at 3, Lyceum. All welcome; all seats free.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Geo. Prior on "The Abounding God"; 3, Lyceum; 7, Alderman D. J. Davis on "Some Objections to Spiritualism Considered." Wednesday, Mr. and Mrs. E. J. Pulham. Easter Sunday, 11, Mr. Ernest Meads; 7, Mrs. Podmore. Easter Monday, annual tea, 5 o'clock, 1/- each, social and dance in the evening; proceeds in aid of Building Fund.

Brighton.—Athenaeum Hall.—11.15, Mr. John Jackson, address; Mrs. Jackson, clairvoyance; 7, Mr. and Mrs. Jackson, addresses; doors close 11.30 and 7.30; 3, Lyceum. Wednesday, 8, Mr. F. Curry.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, special lecture, Mrs. Alice Harper; 7, Rev. J. Tyssul Davis, special lecture. Monday, 7.15, psychometry, Mrs. Alice Harper. Tuesday, 3, floral messages, Mrs. Alice Harper. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday, 3 p.m. Forward Movement (see advt.).

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